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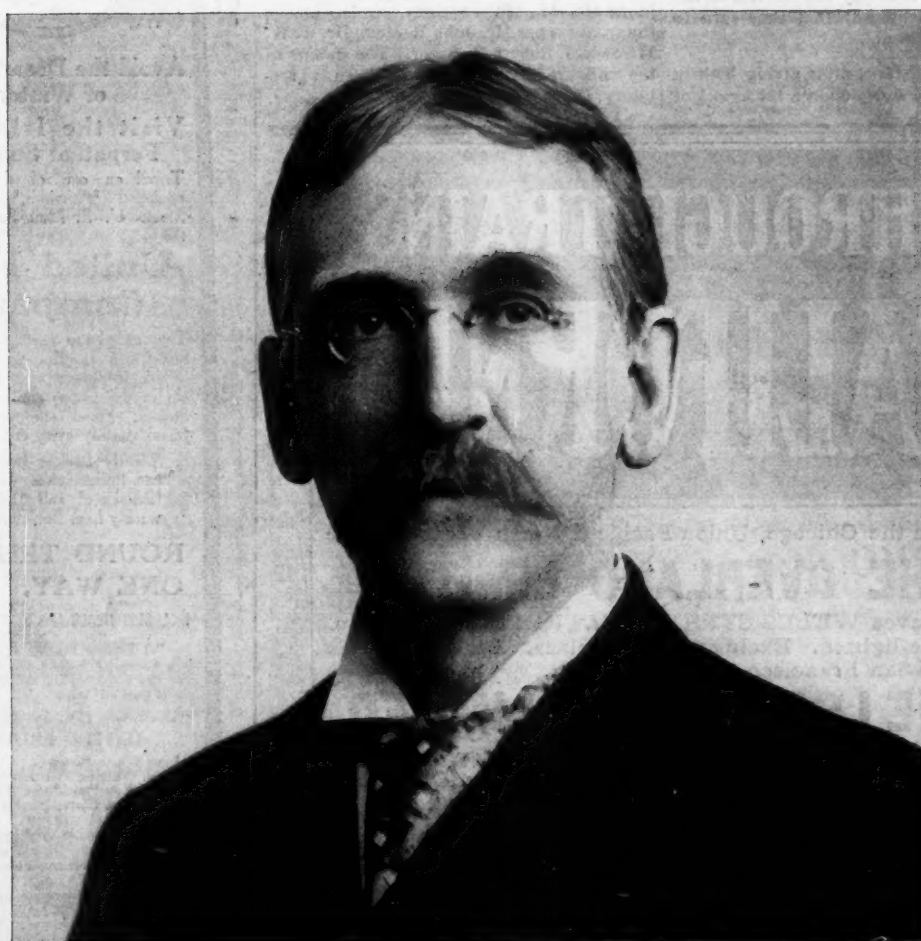
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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XCI

17 February 1906

Number 7



REV. S. M. NEWMAN, D. D.

Who completes this month a pastorate of twenty-one years at First Church, Washington, D. C.

New York

The Pilgrim Press
BOSTON

Chicago

Christian News from Everywhere

Kansas Quakers had 150 births and ninety deaths last year; New England Quakers seventy-two deaths and seventeen births. Here is a text for a homily, economic and ecclesiastical.

The first week of the Torrey campaign in Philadelphia was marked by large assemblages and came to a climax last Sunday in great separate meetings for men and women, at which several hundred persons professed conversion. One day last week Dr. Torrey spoke to 700 physicians, surgeons and nurses assembled in the operating-room of one of the hospitals.

Presbyterians in New York City naturally are jubilant over the cancellation of the mortgage indebtedness on the fine denominational headquarters, building on Fifth Avenue. Their Board of Foreign Missions has just been obliged to part with Charles W. Hand, the agreeable and efficient treasurer for the last nine years, who has been called to the vice-presidency of a prominent business corporation in New York.

Certain French bishops and priests, facing the problem of maintenance of the clergy under the new status of the Roman Church, are turning to the device of insurance of the lives of priests. The amount recoverable at death is to go to a general endowment fund, to be invested in England and managed there. In due time an income sufficient in volume can be derived from it to pay the salaries of the clergy. It is significant that they turn to English administrators.

The *Scottish Review*, after giving both in text and in graphic depiction a retrospect of

the secessions and unions within Presbyterianism in Scotland since 1733, expresses not only the hope but the belief that the time for reunion of all the divisions draweth nigh, and that ere the twentieth century is old there will in truth be a Church of Scotland, "the organization of which will embody the true spirit of religion, each member endeavoring, striving to co-operate in works of piety and of love of man as well as of God."

The Young People's Missionary Rally for Greater Boston will be held on Feb. 22, as for several years past, in the Old South Church, Copley Square. The same spirit and ideas which have made Silver Bay and the other summer conferences so markedly successful are present in these annual gatherings. The exercises continue from 10 A. M. to 10 P. M. Dr. William E. Griffith, author of *Dux Christus*, Verbeck of Japan, The Mikado's Empire and other standard books on Japan, will give an informing illustrated lecture at the evening session. The usual denominational conferences during the day are expected to be stronger than ever.

An interdenominational conference for the study of methods of missionary work will be given by the young people's organizations of Greater New York at the Y. M. C. A. Building, 215 West Twenty-third Street, Feb. 22, 23 and 24. The daily sessions will consist of Bible study classes, conferences for consideration of missionary problems, mission study classes and platform addresses. A feature of great interest will be the exhibit of books, literature, etc., of the various boards. Among the speakers are Mr. John R. Mott, Dr. W. W. White and Robert E. Speer. The details of the work are in the hands of an executive secretary, Elliot Field, 156 Fifth Avenue.



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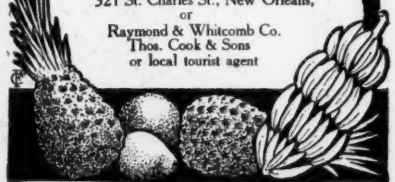
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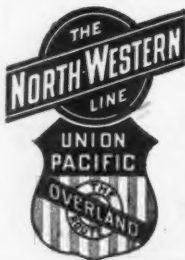
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THE CONGREGATIONALIST

Saturday
17 February 1906

and Christian World

Volume XC
Number 7

An Epoch in the History of the Church

The general council of the churches of three denominations at Dayton last week is certain to be the beginning of a new era in the history of the churches included in that council. It may come to be looked back on as the beginning of a movement of much larger proportions than now appears. The 670,000 Congregationalists were represented by 115 delegates. The delegates of the 260,000 United Brethren and the 190,000 Methodist Protestants increased that number to about 200. The creation of this general council was authorized by the national conferences of these three bodies, its first purpose being "to present, so far as we possibly can, a realization of that unity which seems so greatly desired by Christian churches." Such a presentation as was made last week by this meeting has not before been paralleled, we believe, in this country and is beyond the expectations of those who shared in it.

The spirit of essential Christian unity manifested during this meeting is a new demonstration of the presence and power of the Holy Spirit. Ministers and laymen from New England and California, from Northern and Southern and Interior states, with varied religious antecedents, experience and customs, unacquainted with one another, came together to discuss union and found themselves already one in spirit, purpose and fellowship. From the first hour they regarded no obstacles to organic union as insurmountable, but set themselves confidently to the task of overcoming every obstacle.

Their manner of expressing the spirit of unity was no less impressive. It was intelligent, deliberate, altogether voluntary, and exultant without emotional display. The many hours of preparation in committees for specific steps toward un-

ion were marked by fraternal intercourse which precluded weariness. Men spoke of God's presence and guidance as naturally as they spoke of the processes of their own thought. Many of the delegates had hardly expected that any extended declaration of faith could be drawn up which would secure general approval. The absolute unanimity with which the statement elsewhere printed was adopted as a confession and testimony in the sub-committee, the general committee and the entire council was a surprise even to those who had been drawn into closer and closer fellowship by two days of prayerful conference. Discussion was free and earnest, yet without one negative or inharmonious note, but a full harmonious affirmation of faith.

The preparation of a statement of principles of church government and their application in practical administration brought forth perplexities and difficulties but no discord. These principles as held by all the churches represented were essentially Congregational—the freedom and equality in the church of all its members and the fellowship whose value and effectiveness grow by united service. It will take time to adjust various customs into working harmony, but as the spirit which ruled in that assembly extends through the churches much less time for such adjustment may be required than has been anticipated.

The harmonizing of property interests and the bringing into practical unity of operation the benevolent and educational organizations and institutions whose work extends to all the continents present great difficulties, yet no one of the committee, which includes men of large experience in law and business, expressed any discouragement in facing them. Nor

did they seek to be excused from the task. They promptly began to arrange plans to unite all these churches in their mission and work to evangelize the world.

The meaning of this movement could not be mistaken by those who shared in this council. "They were all with one accord in one place," and had in their experience as plain a demonstration of the presence of the Holy Spirit as did the disciples when the first Christian Church was formed. The solemn joy and fraternal love and gratitude to God which repeatedly found expression in spontaneous outbursts of songs of praise in which the whole assembly joined, witnessed to a spiritual revival already in progress. It will surely be followed by the Lord adding day by day to the church those that are being saved.

Of course the powers of this general council are advisory, and its recommendations are to be referred to the constituent bodies for approval. But while a great work will be necessary to educate the membership of the churches and to inspire them with the earnestness and confidence which their delegates already have in carrying this union to its consummation, it seems certain that plans approved with such entire and hearty unanimity by the council will be adopted by the churches represented in it.

The outlook into the future is big with the hope of an enlarging fellowship which shall include other denominations on the basis of the faith of the universal Church which this confession expresses, with forms of administration in harmony with our national life, under the guidance of God the Father revealed through Jesus Christ our Lord and by the Holy Spirit in the experience of his Church in this our time giving the gospel to mankind.

Event and Comment

JUSTICE BREWER'S deserved tribute, on another page, to his pastor, Dr. Newman, emphasizes the importance of maintaining ministers of commanding influence in Congregational churches at the capital of the nation, and the greatness of the service of this pastorate of a score of years. The First Congregational Church of Washington has not only a membership large in numbers but composed of influential men and women. Its morning audiences fill the large audito-

rium, while on Sunday evenings it is usually full to overflowing, many strangers being attracted by Dr. Newman's preaching. Under the exacting duties which such a position imposes, it is not strange that after so long a pastorate he should find the necessity for rest imperative. But he is not an invalid, as his helpful presence at the general council at Dayton last week testifies. He has been interested in this movement for the union of the three denominations since its beginning, having served on the earlier

committees. We hope and expect that after time for recuperation Dr. Newman will resume his activity in some pastoral office.

A MULTITUDE of persons all over the English-speaking world will approve the action of the United Church, New Haven, Ct., on the evening of Feb. 6, when it turned its regular prayer meeting into a commemoration of the fiftieth anniversary of the ordination

Our Cover Portrait

Dr. Munger's Half-Century Ministry

of its pastor emeritus, Dr. Theodore T. Munger. The occasion was announced only two days before from the pulpit by the pastor, Rev. A. J. Haynes; but the large parish house was packed with friends eager to express an appreciation that still grows upon them. Kind words were spoken by chosen and representative men; a testimonial letter from the officers of the church was read, accompanied by a check for \$1,000, raised within three or four hours. But the most notable feature was Dr. Munger's response, which took the form of extracts from his diary of fifty years, with refreshing comments on the events of a half-century as witnessed in his successive pastorates in Dorchester, Lawrence and North Adams, Mass., San José, Cal., and New Haven, the last of which has continued twenty-one years. He paid special tribute to the services of Pres. Noah Porter in the two councils at North Adams and New Haven in the days when progressive ideas were rejected unless openly championed by such trusted leaders as President Porter. In closing, he said: "As a bird trims himself for the gale so I have trimmed myself for the storm of life. I have manned the rudder, reefed the sail and am ready to obey the voice beckoning me forward." Though Dr. Munger is well past the limit of man's allotted span, the light of his fame and public favor is undimmed. He has been a prophet of a new day, not a mere retailer of traditions. May his voice and pen continue long to give their wonted inspiration to this generation! Would that one of his resulting legacies might be an amplifying of last week's gem of autobiography into proportions worthy of the subject.

THE IMPERIAL CHINESE COMMISSION came from a tour across New York to Niagara, Boston and Lawrence, Mass., visiting in

Chinese Commissioners
Praise American
Board Missionaries

Boston some of its historic shrines, the mission board rooms of the American Board and the Baptist Foreign Missionary Society, Harvard University and Wellesley College, and receiving courtesies from the city and the Commonwealth of Massachusetts, including a dinner given by Governor Guild, at which President Eliot of Harvard, President Capen of the American Board and ex-Secretary of State Olney spoke. Governor Guild pledged Massachusetts to the sentiment, "China for the Chinese and peace for all the world." Mr. Olney justified the Chinese resentment of indignities and gloried in her rising national self-consciousness. President Capen assured the commissioners that the religious forces of our nation were a unit in trying to shape our legislation with respect to China on lines of enlightened Christianity, and President Eliot speaking for Harvard and American educational institutions pledged them to give aid in specific and tangible ways in educating Chinese who may be sent here.

The Chinese Commissioners especially requested the opportunity to visit the mission board rooms, and were cordially welcomed by President Capen and the secretaries, President Capen formally greeting them with an apt speech, and His Excellency Viceroy Tuan Fong of Fukien and Che-Keang responding

in words that must be a source of pride to the officers and constituents of the Board, not to mention the missionaries in China. The viceroy said:

It gives me a feeling of great gratification to be able to visit the American Board of Foreign Missions. The foundation of all the good work in China by missionaries, in the way of hospitals and schools, was laid by the members of your society. The imperial government has recognized the good work of the American Board in China, and has commissioned me to say that in every way possible the government will give them its fullest protection in the future. It has been my pleasure to render some service to the missionaries of this Board myself during the late troubles in China. I want to say, without desiring to be partial in my judgment, that the missionaries of this Board have given the best results of any in the missionary field in my country by their display of tact, prudence and good sense, all of which are so necessary to friendly intercourse of different nationalities. I hope that this condition will continue. When we return to China I shall keep in mind the interest of the missionaries of the American Board, and shall pledge myself to gladly render them all the service that I can.

EVIDENCE GIVEN before the Senate Committee last week relative to present-day Mormonism, as its hierarchy continues to uphold polygamy, to crush out competitors who challenge its great economic monopoly, has not been overlooked we believe by the country at large; and it would seem to be about time for the Senate Committee to render its decision relative to Mr. Smoot. *An imperium in imperio* cannot be tolerated in this republic, especially one that subverts the highest ideals of family life, opposes its force against the will and constitutional rights of freemen wishing to engage in industry, and which practically bids defiance to the nation after having buncoed it. If senators from the section of our country where Mormonism has flourished dare not, for political or personal reasons, begin the fight, then men with less to lose personally, and rising above politics, should begin to plan for the coming struggle.

THE HOUSE of Representatives passed the Hepburn Rate Bill last week by a vote of 346 to 7, after a thoroughgoing debate recalling earlier days in Congress; and it now goes to the Senate, where conservative interests will try to amend and alter—just how much depends upon the outcome of the wrestle between the President and his supporters on the one hand and the senators who serve the railway corporations on the other hand. The bill as passed by the House defines, far better than any previous law governing the Inter State Commerce Commission's powers, just what is the scope of the word "transportation," and just what the relation of auxiliary instrumentalities of common carriers—such as private car lines—to the railroads are. It calls for more publicity as to railroad methods, and a uniform system of accounting; it increases the Interstate Commerce Commission to seven members and their salaries to \$10,000 a year, and it gives to the commission authority to investigate alleged unreasonable rates, to substitute rates reasonable and remunerative, which, when fixed, are to go into effect thirty days after they

are announced by the commission, subject however to suspension by the commission or the court within that time. But when effective they bind for three years. If we are to believe some interpreters of this action of the House, it acted wholly in response to popular agitation, but against its own best opinion, expecting that the Senate would save the situation. This is an indictment against the House which we decline to believe. In our opinion, both the people and their representatives intend in some way to control use of corporate powers for general rather than special interests, personal or sectional.

THE ISSUE raised by Senator Patterson of Colorado, who refuses to be bound by the Democratic party's caucus decree hostile to the Santo Domingo Treaty, is a serious one; and the best public sentiment of the country agrees with him in principle, although fully aware of certain inconsistencies in his personal attitude. Men are not sent to the Senate to represent parties; they are sent to represent themselves and their states, and they owe allegiance first to their own enlightened minds and consciences and next to the commonwealths they represent. The wisdom or unwisdom, policy or impolicy of certain propositions affecting our course as a nation are not best determined by decrees of party caucuses, but by open debate and response to arguments advanced pro or con.

OUR BRETHREN on the Pacific coast are looking forward eagerly to the assembling of the Pacific Coast Congregational Congress, which is to be in session in Los Angeles, May 16-23. This body meets but once in three years and its last gathering at Seattle in 1903 brought together the leading men and women of Washington, Oregon and California, who enjoyed a season of good fellowship and were profited through consideration of a remarkably strong program. The meeting at Los Angeles, in which the Days, father and son, of First Church and the pastors of the thriving group of sister churches are much interested, promises to be of marked excellence. Some well-known Easterners are expected to represent various denominational interests. The program will bristle with live topics to be handled by competent speakers. We congratulate our brethren of the Pacific coast on maintaining an organization of such worth and promise as this congress.

MILITARY preparations by our Government for protection of our interests in China go on. Troops are being sent to the Philippines and supplies and ammunition hurried to the Pacific coast. This is done in response to disturbing news from China, where the anti-American movement does not subside. Mission stations are being attacked, and American educators, protected by the most powerful viceroys, have been dismissed in obedience to popular pressure. Meanwhile everything is being done by the President

and the executive arm of our Government to lessen the perilous friction; and to this good end the Secretary of Commerce and Labor has issued new rules governing the examination and admission of Chinese. With Congress, however, rests power to take the only action that can be effectual if better relations really are desired. The late Senator Hoar of Massachusetts, opposing the Chinese Exclusion Bill in 1882, said that "just so surely as the path on which our fathers entered one hundred years ago led to safety, to strength, to glory," so surely would the path on which the nation then proposed to enter bring us "to shame, to weakness and to peril." All that Senator Hoar predicted in 1882 is now coming true. American interests in China are in serious peril.

SIX YEARS have passed since Dwight L. Moody's death and it is pleasant to note the enduring affection for him and the measures taken to preserve for the rising generation the inspiration of his rugged character. Every year now a little band of his closest friends repair in early February to Northfield, the spot he loved most on earth, and there in a simple, genuine fashion honor the great evangelist and the founder of schools whose influence is now felt far and wide. Last week's celebration was the most noteworthy of any thus far held. Secretary John Willis Baer of the Presbyterian Board of Home Missions came on from New York to give the formal address before a joint gathering of the students of Mt. Hermon and Northfield, while prominent trustees, including Henry H. Proctor, George E. Keith and Lewis A. Crossett, joined local speakers in tributes to Mr. Moody and in pointing out lessons from his life for today. It was a source of sorrow that Mr. Henry M. Moore, president of the board of trustees of Northfield Seminary and honored as a Christian worker throughout New England, was unable to participate in the observances of the day, but a message of affection was sent him by the students. For over a year now he has been confined most of the time by illness to his temporary home in the East Northfield hotel and his condition does not improve. We are glad that Founder's Day is coming to be so eventful an occasion at Northfield. It would be fitting for ministers and Sunday school teachers on the first Sunday in February to call attention to Mr. Moody's life and work. Had he lived he would have entered upon his seventieth year last Monday. If Abraham Lincoln and George Washington deserve to be commemorated by the State a Christian statesman and warrior like Mr. Moody may well be kept before the minds of the people.

THE RECENT substitution on the part of a wealthy church in Evanston, Ill., of free pews for the rental system, adds another influential name to the list of churches which open every section of the Lord's house impartially to outsiders, leaving them to determine what their freewill offering for the support of worship shall be. This action of the Evanston church is all the more

notable because it was not taken in the face of thinning congregations or as a necessary adaptation to local conditions. Evanston is to Chicago what Brookline is to Boston or Montclair to New York, and presumably the First Presbyterian Church there was prompted to take this step out of a desire to seem as well as really to be more democratic in the eyes of the world. Generally speaking, there is a quiet advance of the free church movement, though perhaps not as much is heard in advocacy of it as a few years ago. The gains are more easily traced in the Episcopal Church through its Free and Open Church Association with headquarters in Philadelphia. Its last report shows that in twenty years the number of free churches in the Episcopal communion has increased from 63 per cent. to 84 per cent. Nearly all the newly organized churches are on the free pew plan and the association feels assured that even in cases where the change has been made from the pew to the free system, the income is often largely increased. It is noteworthy, too, that whenever a church undertakes a distinctively aggressive people's work, it is drawn instinctively to the free church idea. Dr. Rainsford, who has just resigned his rectorate at St. George's Church, New York, said in a recent letter to his people from abroad:

Unless locks and bars are taken down and all people trying to begood and trying to make the world better, are made to see that the Church is herself a standing invitation to them; that to her courts and services they are welcome, not because individuals are hospitably inclined, but because the whole Church is an effort visible to embody Christ's gospel of invitation to the whole of mankind; unless, I say, not in theory only, but in actual practice, our churches are thus made free, the very sort of people we most want as members will be outside church membership—casting out devils, we hope, in Jesus' name—but not walking with the churches.

GENERAL EATON, who died at Washington, Feb. 9, at the age of seventy-six years, had a long, honorable and useful career in the educational service of the country.

A native of New Hampshire, a graduate of Dartmouth in 1854, he taught five years in Ohio, studied two years at Andover Seminary, became chaplain of an Ohio regiment in 1861, was appointed by General Grant superintendent of freedmen for the Mississippi Valley in 1862, and continued in that service and as assistant commissioner of the Freedmen's Bureau until 1866. He was afterward state superintendent of schools for Tennessee, United States Commissioner of Education at Washington sixteen years, and president of Marietta College five years. Since 1891 he has resided at Washington, engaged in unofficial but valuable literary work, his last public service being the organization of a school system in Porto Rico.—Rev. S. H. Hadley, Jerry McAuley's successor as evangelist to the waifs and strays of lower New York City, has left a splendid record of devotion to humanity and obedience to the Christian law of life.—Paul Laurence

Dunbar was in some respects the most gifted poet the Negro race in this country has produced, a master not only of the dialect of his people, but an artist in clear, melodious English verse.—Rev. Edward Henry Perowne, master of Corpus Christi College, Cambridge, was of a scholarly family, given to authorship and education. His Hulsean Lectures on the Godhead of Jesus are well known.

DISTRICT ATTORNEY JEROME of New York City at last has taken steps to prosecute officials of the New York companies. He has been condemned for his slowness in acting, but it is a matter where care at the first will tend to make triumph in the end more likely. The report of a committee appointed from the directors of the New York Life arraigns the former president, Mr. McCall, and the legislative agent, Mr. Hamilton, for even greater perversion of trust funds than was disclosed by Mr. Hughes; and it calls for enforcement of restitution. Vice-Pres. George W. Perkins, Mr. J. P. Morgan's representative in the directory, is acquitted of any damaging complicity in certain transactions between the insurance company and the Morgan firm, although held to be liable—possibly—for money misappropriated.—Both in Pennsylvania and Iowa revelations are under way of corruption in connection with insurance, the Pennsylvania disclosures leading right up to the State Insurance Department and affecting former Republican party leaders.—Thomas Lawson is meeting with some apparent success in the Interior in securing co-operation from public officials and distinguished citizens who will aid in his plan for use of proxies to challenge the control of the larger New York companies by present manipulators of them behind the scenes.

A Typical Nineteenth Century Minister

The 19th day of this month is the centenary of the birth of a minister who for almost half of the last century represented in and around Boston, the worthiest type of the Congregational pastor. He was Nehemiah Adams, settled for a full generation over what is now Union Church, which, with those who honor him elsewhere, will celebrate this anniversary next Sunday by appropriate services.

It is well to recall the life of such a strong, true Christian who stood in the pulpit of a Congregational church beside and not second to the men of his time foremost in the public affairs of the city and the commonwealth. He entered Harvard College the year that Boston became a city, and after graduation and the usual course at Andover Seminary, became associate pastor of the First Church, Cambridge, in 1829, from whence in 1834 he came to Essex Street, now Union Church. There he continued in full ministry for thirty-five years, and though failing health then forced him to relinquish his work in some measure, he remained a prominent figure in the ministry of Boston till his death, Oct. 6, 1878.

Dr. Adams added to rare native endowments the culture of a thorough educa-



Progress of the Free Pew Movement

tion for his time, the grace of a profound Christian experience, and a constantly nurtured sympathy with his fellowmen. He combined a simplicity and dignity which won the confidence of children and of the strongest men. Rufus Choate, foremost among lawyers, used to sit under his ministry with as great delight in the charming style of his preaching as of reverence for its profound spirituality. Henry F. Durant, the founder of Wellesley College, was moved by the man and his preaching to see in Jesus Christ the divine Redeemer of men and to consecrate himself to his service. Dr. Adams left to the writer of this article a handsomely bound and well worn copy of George Herbert's Country Parson, bearing testimony to daily use for years. Dr. Adams found in that fine conception of consecrated manhood, a model to which he nobly conformed himself. Many a young minister was influenced unconsciously by his example to attain higher ideals and more steadfastly to honor his calling.

Dr. Adams began his ministry when the



REV. NEHEMIAH ADAMS, D. D.

Unitarian controversy was at its height, and labored in the center of the strife where he came into closest contact with its effects. He saw families divided, churches rent apart and broken up, and society in turmoil over theological questions which seemed to have the gravest possible influences over human lives, here and hereafter. He was prepared to take a prominent part in the discussions which occupied so large a place in the public mind, and early wielded his pen in defense of the fundamental doctrines of New England orthodoxy and not less earnestly in protest against what he regarded as acts of injustice against those who held those doctrines. He stood for the Holy Scriptures as the authoritative revelation of the will of God, the eternal doom of impenitent sinners, eternal redemption from sin through faith in the vicarious atonement of the God-man, our Lord Jesus Christ, and the everlasting conscious blessedness in heaven of redeemed souls. Mighty in faith in these great doctrines, he not only pleaded eloquently that men should live by them but devoted himself to spread the knowledge of them through the world. While he gave his service unstintingly to benevolent societies in our own land, he was for more than forty years a corporate member of the American Board and for thirty-two years a member of its Prudential Committee.

As a preacher Dr. Adams combined with strong convictions an instinctive

love of beauty, a chastened imagination and a sensitive but restrained sense of humor, giving to his literary style a rare mingling of strength and grace. He saw analogies which escaped duller vision, and brought through them new phases of thought which surprised his hearers and compelled their often pleased and always respectful attention.

It goes without saying that such a man was a power in his own denomination and in the Christian life of the whole community. His presence and always fitting speech graced public occasions, increased the influence of the churches he represented and enlarged the circle of his friends. Yet he was singularly independent in his opinions which sometimes were unpopular and always frankly expressed. Seeing the evils of slavery and desiring to abolish them he yet sought to put himself in the place of the slaveholders and judge them and the system fairly; and he refused to bestow on them unqualified condemnation. He loyally supported the teaching of the Scriptures respecting temperance. He was himself temperate in all things and urged such temperance on others. But he refused to denounce wine drinking as a sin, and held that the larger mission was to cultivate with temperance, all the virtues, truthfulness, purity, kindness and all honorable traits of character. In no other respect does he stand as a typical Christian minister more than in this, that he kept the confidence and affection of his friends in the ministry, however sharp their antagonism to his views on these matters in which the large majority were opposed to him. He held these views quietly and unostentatiously, but openly, honestly and unashamed, and compelled the recognition of his right and duty to obey his own conscience in the sight of God.

His literary productions, which numbered sixteen volumes, besides many other publications less pretentious, reveal the peculiar strength, sympathy and tenderness of his devout mind. They are not polemic or profoundly theological, but human and homely. The best known volume, perhaps, is *Agnes*, or the *Little Key*. It ran through many editions in this country and in England, and is worthy a place among such classics as *The Dairyman's Daughter*, and some good judges of his time said, of *Bunyan's Pilgrim's Progress*. *Bertha and her Baptism* is another illustration of his method of teaching truth and of his felicitous style. Two volumes of his sermons, *Christ a Friend and Friends of Christ* are still to be found in many libraries, also his talks on Communion Sabbath, while *The Cross in the Cell*, an account of his conversations with a condemned criminal, was widely popular.

The generation to which this eminent Christian minister spoke has mostly passed on, but his influence abides in the Church and in the city with multitudes who do not mention his name. He represented the manhood to be most desired in a calling to be coveted by any one who can fit himself for it. It is well to recall this fine type of the Congregational ministry that men may see and honor its possibilities and that young men may be inspired with ambition to reproduce it.

Western Educators to Confer

The annual conference of Western colleges will be held this year at Colorado Springs on Feb. 21, 22. Representatives of twenty-six institutions will be present which have ten thousand students in attendance. The value of these conferences is increasing every year and the present session promises to be the most helpful of any that have yet been held. The program emphasizes in a peculiar way the predominating Christian influence exerted throughout the whole West by these schools. The place and function of the purely American college, with its love of learning for its own sake, and its broader and more ethical view of the educational movement, will be considered. At the same time questions of educational importance are to be discussed by such men as Presidents King, Slocum, McClelland, Kirby and Professors Blaisdell, Bosworth and others.

So much emphasis has been laid of late upon state institutions that many do not realize the strength of the colleges founded for a distinct religious purpose, as well as for the peculiar intellectual influence which they exert. It is hardly too much to say that the moral and religious leadership of the West is largely in keeping of such institutions as will be represented at the conference at Colorado College. It was a surprise to many in attendance at the meeting of the American Board two years ago, to learn that sixty-five per cent. of the missionaries for the foreign work, during the last decade, came from these Western colleges; but those who have followed closely the record of their graduates understand why it is that such institutions as Oberlin, Iowa, Beloit, Knox, Colorado and Whitman, send out year after year young men and women of such character and moral earnestness that they are sure to become leaders in religious and ethical movements. The large masses of students in many of the State Universities of the West have naturally attracted the attention of those who are not critically acquainted with the deeper movements in the West, but as these colleges have quietly and often under great difficulties, year after year, gone on their way, it becomes clear that they are standing for those things that make for the best life of the country.

These colleges are largely the outgrowth of the earlier New England movement into the West, and without extravagance in method or equipment have sent out men and women who have stood in public and private, in political and social movements, for that which the Congregational churches hold most dear.

In the East there is too great ignorance of the intellectual, as well as the moral position of these colleges. That some of them have not yet risen to the educational requirements of the older Eastern institutions is no doubt true; but there are others whose standards are just as high as those of the colleges of New England, and whose students, if they come East, have no trouble in securing corresponding standing in the older schools.

The conference at Colorado College will emphasize the work that has been accomplished and plan for higher unity and co-operation in all that makes for higher education in the West.

The Spirit-Filled Life

(Prayer meeting editorial*)

The image we are to keep before our minds in thinking of the Spirit-filled life is not that of the brimming cup but that of the pool below the spring which is always full and therefore always overflowing. We are never self-dependent, but, because we are dependent upon God we always have abundance to contribute to the needs of the world.

Is such a relation of dependence, which is rich to afford out of its store and yet grows richer in the giving, within our reach? Surely on God's part there is no lack. If he is the soul of the world, in whom we live and move and have our being, no supply to fill our hearts and overflow through us to others can impoverish him. Nor is there any lack of will. "Ho, every one that thirsteth!" the prophet cries, "come ye to the waters." The lack is ours; the channels of our approach to God are choked with selfish thoughts and wishes. There is no room for the Spirit of God in our hearts, any more than there was room for the Son of God at the inn of Bethlehem on that first Christmas night.

The prophet's appeal was to those who thirst, the appeal of Christ is the same. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Before we complain of God that he has not taken full possession of our hearts, let us ask ourselves whether we have ever for a single hour fully desired that he should enter there and rule. For while the Holy Spirit comes with warning uninvited and will not let us go untroubled on the way to death, for blessing and control he will not come unless we open the door and bid him in. Do you desire the teaching and controlling presence of God's Spirit? Then be assured that he will come and dwell with you and fill your life with blessing and with power.

These are the results of the Spirit-filled life—first cleansing, then power, then peace. As the rushing waters scour their channel, so the Spirit of God purifies the hearts he makes his home. As the rushing waters fill and overflow, so the presence of God's Spirit becomes a power for witness and for service in the world. Have you ever looked at the clear depths of a mountain pool, fed from deep springs and overflowing in a singing stream? Such is the peace of the heart when God's presence is its satisfaction.

Is this an ideal too high for thought? There are many who in great measure have attained it. Not the famed leaders of the Church alone, but men and women of small endowments, leading still lives in little places. Fame has never blown her trumpet in their praise, but they are known to a few as the saints of home and neighborhood, the leaven of good in a world of mingled elements. Such leadership of moral health through faith and self-forgetting is within the reach of any one who earnestly desires and will give up all else to reach the joy of the Holy Spirit's full possession and use of the soul.

*Topic for Feb. 18-24. The Spirit-Filled Life. John 7: 37-39; 15: 1-27. Is it within our reach? How is it within reach? What will it do for us? What will it enable us to do for others? What are some modern instances and their results?

In Brief

Signs point to the transformation of Zion City, Dowle's creation, into Babel.

Enthusiastic celebrations of the twenty-fifth birthday of Christian Endeavor go merrily on. Next week, we shall summarize them.

Among the contributors to our anniversary number, March 3, will be Drs. George A. Gordon, Charles E. Jefferson, F. W. Gunsaulus, Robert P. Coyle and Profs. W. N. Clarke and H. S. Nash.

The bouquets are beginning to arrive for our ninetieth birthday. Once in a while a little thorn protrudes, but we know we need the prickle of friendly criticism as well as the fragrance of the roses.

Congressman Stanley of Kentucky knows his New Testament and can quote it aptly, but we are among those who do not like to have the events of Holy Week bandied about in Congressional debate.

"The Prince Albert of Presbyterianism and the gown of Prelacy" are styles of raiment which a Baptist layman writing in the *Standard* objects to as he notes renewed discussion of the limitations of the Independent polity with a drift Presbyterianward.

One hundred and thirty out of 612 Congregational churches in Massachusetts have not yet sent their statistical reports to the conference scribes, which were due Jan. 1. This is an item which should carry a solemn admonition to the brethren who need it.

The secular forces with which the Christian Church in Canada has to combat, especially in the far West, may be inferred from the fact that the British Columbia legislature recently had a petition with one thousand signatures come before it asking that Sunday be made a day of open shooting of game.

Mr. J. F. Wallace, former chief engineer, testified before a Senate committee last week that Secretary of War Taft was responsible for stopping the project of setting up Y. M. C. A. educational and recreation work on the Isthmus. Mr. Wallace supposes that this order was due to Mr. Taft's disinclination to offend Roman Catholics.

Suicide is a crime, and under any ordinary interpretation of law a man who counsels another to commit suicide would seem to be accessory before the fact. The editor in Peoria, Ill., who gave the detected fraudulent clergyman his choice of leaving the city or committing suicide assumed a responsibility which may lead him before the courts.

Some of the oldest and best known seed dealers in the country are on the list issued last week by Secretary Wilson of the Department of Agriculture as selling adulterated grass seeds. A drug firm of high repute in Boston was fined for adulteration last week. This business of fraud in business is not by any means confined to the non-respectable or to newly-arrived traders.

The future Roman Catholic archbishop of the archdiocese of Boston, now bishop of Portland, Me., says that nothing impressed him more during his recent sojourn in Japan, while on a diplomatic errand, than the profound respect for religious liberty which he found there. Japan in this far exceeds many a country where Roman Catholicism has dominated and still is powerful.

Tolstol's individualism recently flared forth again in a letter to his son, made public, in which he used the figure of a kettle of water which can only be heated, he said, by heating every drop of the water. So, he argued, society can only be ameliorated by ameliorating individuals. Whereupon the *Molva* retorted

"that nobody ever heats a kettle full of water by heating every drop first."

As he flits from city to city Dr. Arthur Smith of China drops many a sapient remark, as, for instance, when he says that the thing which impresses him on returning to America after an absence of eleven years is the increase in the size of the wastebaskets. It is in order now for him or some one else to write an article on The Character of a Nation as Reflected by the Things the People Throw Away.

Pres. N. E. Wood of Newton Baptist Seminary tells in the *Standard* how and why that seminary set about beautifying its extensive estate, and what the effect has been on graduates in teaching them to have regard to the æsthetic aspects of church life, the beautifying of church exteriors and grounds, and making the church a factor in village and town adornment. Why not? Why should the church be unsightly, its grounds uncared for?

Another week of the American Board campaign has stirred four or five cities in the East, while at Cedar Rapids, Io., the conference on Feb. 7 was a great success, Rev. J. K. Browne, Rev. F. M. Price and Rev. E. F. Bell, for the missionaries and Mr. Kimball of Chicago for the laymen making strong addresses both afternoon and evening. Twenty pastors were present and over one hundred men were at the men's dinner. Two hundred and fifty dollars were added to the special fund.

Many Jews are inclined to depart from their ancient faith soon after they arrive in London, New York or Boston—which cities are named only as types. It therefore becomes a grave problem as to what they then will do. If they enter on or remain in an agnostic or atheistic mood as so many of them do, society will suffer. Christianity has its imperative duty in this matter which it cannot long evade. Rev. Dr. W. R. Huntington of Grace Church, New York City, in his annual report, just issued, faces this problem, we are glad to note.

The Chinese Commissioners got around a little late last Sunday afternoon to Sunday school, but they arrived eventually and found 156 of their fellow-countrymen assembled in Pilgrim Hall, Boston, many of whom are in the habit of meeting there regularly as members of the Sunday school which the Boston City Missionary Society maintains. They sang in the Chinese language Bringing in the Sheaves, and then Commissioner Fong told them to keep right on learning from their teachers and that the instruction would be for their advantage.

The *Pilot* thinks that the speech of His Excellency Tuan Fang at the dinner in honor of the Chinese Commissioners given by the Protestant Missionary Boards, was insulting because he suggested that missionary boards might well "forbid" as well as discourage their missionaries from interference with the course of judicial procedure in China. Had not Roman Catholic missionaries in China been guilty of a sort of interference with judicial procedure to which Tuan Fang objects, China would have no grievance against missionaries on this score. His Excellency was not hitting those whom he addressed.

Peoria, Ill., with its former school superintendent in prison as a consequence of theft on a large scale, and with one of its local clergymen a suicide because of proved immorality and theft, is having a searching-of-heart time. This clergyman was not content to be a minister. He must be a bank president, a lieutenant of a political boss and hence a political manager. Last week we chronicled the conviction of an Episcopal rector for speculation and criminality in connection with land settlement enterprises in Nebraska. Few are the men who can be business men and clergymen at the same time without serving Mammon at last.

Forty representatives of all the Protestant denominations in Portland, Me., have just met, carefully discussed the marriage and divorce problem, and agreed upon a common course to be followed by them in wedding men and women. This union movement, not by any means the first of its kind, is to be commended. Responsibilities devolve upon the ministry which cannot be evaded or disregarded. When such responsibilities are fully understood and manfully met, much reckless marriage and hasty and indecent re-marriage will cease, for civil marriages have not the standing in our society that marriages by the Church have.

The convention of Student Volunteers at Nashville, Feb. 28—March 4, looms large as it draws near. For many weeks now, pressure for places has been so great that the executive committee has been obliged to deny admission to hundreds of persons who would like to go. The convention will be made up of picked delegates from five hundred universities, colleges and theological seminaries of North America and of missionaries from all over the world, while many denominational officials, secretaries and leaders in other fields of Christian activity are anxious to have a place in the notable gathering. One of the important subsidiary meetings will be a gathering of editors of religious and missionary periodicals to be presided over by Mr. Silas McBee, editor of *The Churchman*.

The radical in religion usually has a low opinion of the moderate or the opportunist. It was the fashion in the 70's for radical Free Religionists to claim that Henry Ward Beecher had thought too far in advance of public sentiment for publication then. Beecher stood this for a time, and then, in the issue of Dec. 6, 1871, of the *Christian Union*, set forth just what his theory of freedom of speech for the clergyman was. The drift of his argument may be inferred from his conclusion: "Because ripe fruit is wholesome, these men exhort everybody to shake their trees green or ripe, and bolt the unassorted mass upon the market. . . . I should be ashamed to hide or withhold any truth of whose authenticity I had at length become satisfied, but I should be equally ashamed not to put upon probation those swarms of thoughts with which this stimulating age inspires every thinking man, until time should show which were truths, which half truths and which tempting illusions."

Personalia

Booker T. Washington has been speaking in Canada, has captured his hearers and won a constituency there.

General Nogi in his report on his campaign in Manchuria severely blames himself. How unconventional these Japanese are!

Pres. W. J. Tucker of Dartmouth goes West about the middle of next March to lecture at Pacific Theological Seminary, Oakland, Cal.

Sympathy will be universal for Miss Helen Keller, whose service in speaking for the blind, involving considerable travel and exertion, has prostrated her.

A statue of R. W. Emerson by D. W. French is to be erected in Concord, Mass., near the Public Library, and an appeal for funds has been issued by a Boston committee.

Bishop O'Connell of Maine, recently named as Archbishop Williams's successor in the Roman Catholic archdiocese of Boston, in order that he might have his full title during the latter's lifetime has been named titular archbishop of Constance.

An editor of the *Central Christian Advocate*, Kansas City, Mo., has been hearing Rev. William J. Dawson preach. He went expecting to hear one "who would be so literary and so correct as not to grip the conscience." He was agreeably disappointed. "The sermon

was almost tragic in its relentless, its almost surgical clutch and exposure of the innermost heart."

Three years ago there came from the French Protestant school at Montauban, to study under Prof. William James, Prof. George A. Coe and Pres. G. Stanley Hall, a delightful young man, as candidate for the gospel ministry, M. Jacques Kaltenbach of Geneva. While here he accumulated material for his thesis, which he presented to the faculty at

Montauban last December, and now it comes to us in pamphlet form with a Genevan imprint, bearing the title in French, *A Psychological Study of the Earliest Religious Awakening in the United States*. This monograph is valuable not only as sign of the times and as the first fruits of study at first hand by modern Frenchmen of our ecclesiastical development, but also for the penetrating comparison M. Kaltenbach makes between the characters and methods of our great revivalists like Edwards, Finney and Moody.

A Dignified and Fruitful Washington Pastorate

By Hon. David J. Brewer

Associate Justice of the United States Supreme Court

The resignation of Dr. Stephen M. Newman, pastor for over half its life of the First Congregational Church, in Washington, the largest and most influential church of the denomination south of Mason and Dixon's Line, calls for more than a passing notice.

When Dr. Newman came to it there were only about five hundred present and acting members. Now there are a thousand. And the church stands high among the powers that make for righteousness in Washington. This growth is significant because its building is in the business section and distant from the residences of its members. Probably not forty of them live within half a mile of it. Equally significant is it that its auditorium, though one of the largest in the city, is substantially filled both morning and evening. The problem of an evening service for a down-town church has been solved.

These things indicate power in the man. As a preacher Dr. Newman uses neither manuscript nor notes, yet he knows when to stop. Twenty-five minutes is the sermon's limit. He does not load his sermons with many matters, connected or disconnected, but taking one or two thoughts presses them on his hearers. High ideals of Christian manhood and womanhood are lifted up, and those ideals which life today most imperatively demands. There is neither extravagant eulogy nor terrible philippic, but a dignified, thoughtful presentation of living, eternal truth.

To those who have listened to him for years there has been manifested an ever-growing spirituality. He is looking further and further behind the veil. Material splendors are seen, but they are only the trailing clouds of glory attending the divine footsteps. In every experience of the soul he sees not the mere workings of material forces, but the touch of an undying spirit, and emphasizes the truth, of which so many are but dimly conscious, that we are the sons and daughters of God.

He has always been a great reader, is familiar with the best literature, and makes abundant use of it, especially for attractive Sunday evening talks, some on historical subjects, some on the great poets and the great poems. In connection with these talks he avails himself of the stereopticon, not for spectacular purposes, but to illustrate historical facts, events in the lives of the poets and the thoughts of their poems. And these evening talks are not mere lectures, but sermons.

Though at times urged to take charge of such educational institutions as Marietta College, Ohio, and the theological seminary, Atlanta, Ga., he has never given up that, which from early youth he longed for and has lived for, the preaching of the gospel of Christ. While his large work has been with the church he has not forgotten that he is a man and a citizen. He has been for years a helpful and valued member of the Associated Charities, the Civic Center and of several literary and scientific societies, both local and national.

As a man, for in the pulpit as elsewhere the man behind the gun counts, he is dignified, but not austere; thoughtful but not solemn. With none of the gush and demonstration of the hail fellow well met he is easy of approach, genial, appreciative of humor and not averse to story or joke, a welcome companion in social circles. Keenly sensitive to the deepest wants of the soul, his presence and words have been especially comforting in times of sorrow and death, and he has made himself very dear to many by reason thereof.

While ill health compels him to give up the large burden of this church, he has reason to hope that a period of rest will enable him to return to his life work, that of preaching the gospel. Sadly the church accepted his resignation and by unanimous vote passed resolutions which, after expressing regret at the reasons therefor, added, "It is due to ourselves as well as to him that we put on record with our acceptance of his resignation our high appreciation of the marked fidelity, ability and success of his ministry."

Tolerant of differences of opinion he has never been careless about essential truths, and has never in deed or word failed to affirm, "In the Cross of Christ I glory."

While never forgetting that his chief work was in this church he has taken large part in the charities, the educational and other efforts in this city for a better civic life. Keeping in touch with and holding an honored place in the great Congregational benevolent and missionary organizations he has striven to enlist our sympathies and efforts in them, and in this, as in other respects, he has been greatly aided by the unwearied labor of his devoted wife.

As we say good-by, we assure him that his work has not been in vain, and trust that he may long live to see as the fruit of his service, a more complete devotion of this church and its members to the work of redeeming men from the moral ills that beset us all.

A Splendid Christian Achievement in China

The New Church at Paotingfu, China, Built and Largely Paid for by the Chinese Themselves

By REV. E. E. AIKEN, MISSIONARY OF THE AMERICAN BOARD

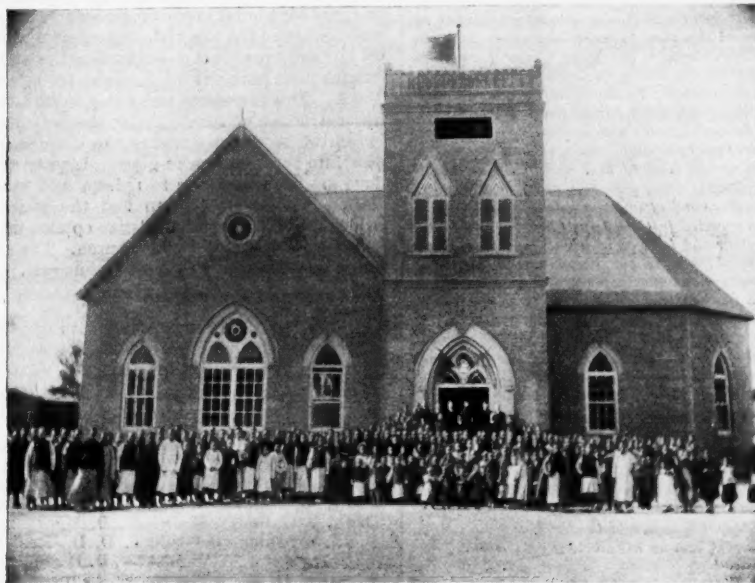
In 1900 the Boxer storm burst in full fury over Paotingfu. Missionaries and Chinese Christians, men, women and children were killed, mission houses burned and the compounds, or walled inclosures, in which the missionaries lived and worked, laid desolate.

On the Sunday appointed for the dedication gentry and merchants of the city sent a tablet to be placed in the church, bearing the inscription, "Regarding all with equal kindness"; and a dozen mottoes of large gilt letters upon pieces of red cloth hung on the walls, such as,

understood to be properly a Chinese church, belonging to the Chinese Christians.

A good portion of a week was given to union meetings in which both the American Board Mission and the Presbyterian Mission participated. Pastors Jen and Meng represented the Deputation which had been appointed by the Chinese Summer Conference at Peitaiho in August, and it was in this capacity that they conducted the meetings of the week. Towards the close of that conference—which largely through the initiative of Rev. E. G. Tewksbury, one of the earliest student volunteers, has become a kind of Northfield in China—the Chinese in attendance—nearly a hundred—of their own motion appointed four of their number a Deputation to represent the ideas and spirit of the Peitaiho meetings, at the various mission stations and before the Chinese churches and raised a considerable sum of money towards the traveling expenses of the delegates.

Pastor Meng, in intellectual power, in spiritual depth and in social charm, is surpassed by few, if any, of the leaders of the Christian Church in China; but it must be said that Pastor Jen was the central figure of the meetings—partly, perhaps, because he is so familiar a speaker in his own city of Paotingfu, partly because of the simplicity and beauty of his speaking, through which, as through clear glass, there shines an equal simplicity and beauty of character. One could not but wonder, while listening to the quiet speaker, unimpressive in appearance, and physically not large or strong, but carrying his audience with him with perfect ease, and leaving them at last wanting to hear more, whether, after all, this modest preacher, the one for whom we have been looking and hoping, to lead his people to Christ. At all events, he brought them nearer to Christ in Paotingfu, as he has done in Tientsin and Peking.



Group in front of new Chinese Church, Paotingfu, on dedication day, Oct. 29, 1905

But what a change five short years have wrought! Houses have been built again, where the missionaries now have their peaceful homes, one compound has been restored, greatly enlarged and improved, and another, also much larger than the former one, newly occupied and supplied with an equipment in buildings of every kind, much beyond that of earlier days.

But the martyrs' graves, as in so many lands, are a perpetual memorial of other days, when the fanaticism and fury of the mob spared neither age nor sex. A long row, twenty-three of them, from those of Miss Morrill and Miss Gould and Mr. Pitkin, on the west, to those of the elder Pastor Meng and his sister and their children, on the east, stand like sentinels along the front of the American Board Mission compound. Not only in the re-establishment and growth of the missions, but in the new Paotingfu of these modern days, with its macadamized streets, its flourishing railway traffic, its vigorously conducted post office, its schools of every kind, public and private, for the study of Japanese and Western learning, with their thousands of students, do we see the fulfillment of the Master's words, that if a grain of wheat fall into the ground and die it bringeth forth much fruit.

But though dwelling houses and school buildings had been amply provided for the American Board's mission, the indemnity had not proved sufficient for restoring the church building; and the Chinese church set themselves resolutely to the task of raising the necessary funds. In May they broke ground for the new building—fifth in the series of homes occupied by the Congregational church family in Paotingfu.

In October the building stood ready to welcome more than half a thousand worshipers; truly a fitting memorial of those who laid down their lives in order that the Christian church might live. It is the first Protestant church proper, to be built by the Chinese themselves in the province of Chihli, and one of the first, if not the first, in all North China.

"Earth like heaven," "God alone is great," "Pointing the way across the stream of error," "A name enduring for a thousand ages," "God is love." The tablet was inscribed to "The Chinese Christian Congregational Church" of Paotingfu, and above the building floated the Chinese national flag.

Missionaries from Tientsin, Tung Chou and



The Building Committee—Preacher Chang, Deacon Li, Pastor Meng

Peking and Chinese pastors took part in the exercises. The sermon was preached by Rev. Dr. D. Z. Sheffield, president of the North China Mission College. One meeting was devoted to the subject of the independence of the Chinese Church. Addresses were made by the native pastors and others, emphasizing the advantage which would come to the Christian Church in China, could it be made and be

His theme was Bible study, treated in the most simple, practical way; and after he had suggested that it should always begin with prayer, and that there should be a regular season for it, preferably in the early morning hours, as the time at the beginning of the day most likely to be free from interruption, one felt that the preacher had been revealing some of the secrets of his strength.

The First Council of the United Churches

The Notable Meeting of the Three Denominations at Dayton, O., Feb. 7-9

A severe cold wave accompanied the delegates of the three ecclesiastical bodies—United Brethren, Methodist Protestants and Congregationalists—to a warm welcome at Dayton, O., on the evening of Feb. 6. That same wave seems to have held back the contingent of Congregationalists from New England and New York who were provided with a special car, which came leisurely rolling into the station Wednesday morning about twelve hours later than its scheduled time. Dayton is new territory to Congregationalists. They were not needed there, the field being well cultivated by other denominations, among which the United Brethren are prominent with their fine churches and conspicuous headquarters, a building which in size and equipment compares favorably with the Congregational House at Boston. But Congregationalists have gone into Dayton at last. They went last week, considerably over one hundred of them, bearing their gospel message, which was favorably received. Whether they came out Congregationalists remains to be seen. At any rate they entered into a larger fellowship, worthy of their history and of their fathers. Certainly they did not plan to lose anything valuable, but to increase its value by blending it with other polities which would strengthen and quicken them all in a common faith.

Dayton is a fine city of about 100,000 inhabitants, with attractive surroundings and yet more attractive people, whose hospitality is as genuine as it is generous. So the delegates who were there on time soon found themselves at home, and on Tuesday evening the representatives of each of the three denominations assembled in different rooms of the First United Brethren Church to deliberate on how they would do their part to help forward the union which had been approved by their national assemblies.

The Congregationalists present numbered between sixty and seventy, men from all parts of the country, and when they were re-enforced by the contingent on the delayed train, they were as thoroughly representative of the denomination as ever assembled at a meeting of the corporate members of the American Board. It was good to see so many laymen among them, such as C. H. Rutan of Boston, Judge S. E. Baldwin of Connecticut, Dr. L. C. Warner of New York, H. Clark Ford of Cleveland, Hon. David Fales of Chicago, who thought it worth while to leave their business at the busiest season to share in a movement which promises much for the life of the churches. Dr. Gladden of course was chosen chairman of the first meeting of the Congregationalists. Rev. Irving W. Metcalf was the scribe. In the free discussion of the part to be taken by them, Drs. E. B. Sanford of New York, S. G. Smith of St. Paul, L. H. Hallock of Minneapolis, J. W. Bixler of Connecticut, J. H. Chandler of Wisconsin and Prof. C. S. Nash of California, with many others, took part. It was agreed unanimously that the purpose is to work for organic union of the three bodies, and a committee was decided on to formulate ways in which our denomination may promote this union. Meanwhile, the belated New England delegates on their Pullman car were working effectively to outline propositions which proved helpful afterwards.

THE COUNCIL ORGANIZED

The first joint meeting was called to order Wednesday morning at 8.30 by Dr. William Hayes Ward, who led in devotional services. Dr. Gladden, as temporary chairman, outlined the history of the movement thus far, expressed earnestly his sense of its importance and his confidence that the union would be accomplished. Then the committees neces-

sary for organization were appointed. Dr. D. S. Stephens of the Methodist Protestant Church, chancellor of University of Kansas

The Declaration of Faith

We, the representatives of the Congregational churches, the Church of the United Brethren in Christ and the Methodist Protestant Church rejoice at this time to enter into union with one another, through the grace of our Lord Jesus Christ, in the love of God and for fellowship in the Holy Spirit. In this solemn act of faith and obedience toward the great Head of the Church, we do most humbly and confidently make confession of our faith and heartily renew the consecration of our lives to him and to the service of mankind.

1. Our bond of union consists in that inward and personal faith in Jesus Christ as our divine Saviour and Lord on which all our churches are founded; also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and further, in our consent to the teaching of the ancient symbols of the undivided Church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all the truth.

2. We believe that God, the Father and Lord of all, did send his son Jesus Christ to redeem us from sin and death by the perfect obedience of his holy will in life, by the sacrifice of himself on the cross and by his glorious resurrection from the dead.

3. We believe that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey his will.

4. We believe that those of the sons of men, who, hearing God's call of divine love, do heartily put their trust in the Saviour whom his love provided, are assured by his word of his most fatherly forgiveness, of his free and perfect favor of the presence of his spirit in their hearts and of a blessed immortality.

5. We believe that all who are through faith the children of God constitute the Church of Christ, the spiritual body of which he is the head; that he has appointed them to proclaim his gospel to all mankind, to manifest in their character and conduct the fruit of his spirit, that he has granted them freedom to create such offices and institutions as may in each generation serve unto those ends, and that for the comfort of our faith he has given to his Church the sacred ordinances of baptism and the Lord's Supper.

6. We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, in the deliverance of all those that are oppressed, in the enforcement of civic justice, in the rebuke of all unrighteousness, [in promoting the welfare of all toilers on land and sea, and in furthering the unity and peace of mankind].*

Possessed of these convictions, both as truths which we do most firmly hold, and acts of faith which spring from our hearts, we do, therefore, in the happy consummation of this union and in the name of all the churches which we represent, commit ourselves, body, soul and spirit to the faith, love and service of him who made us and saved us, the everlasting God, our Father, Redeemer and Lord. To him be ascribed all praise and dominion and glory, world without end. Amen.

*The clause in brackets was proposed after adjournment of the council and thus far has been approved by several delegates.

City, was elected permanent chairman; vice-presidents, Dr. W. Douglas Mackenzie of Hartford, Bishop G. W. Mathews of Chicago and

Dr. T. H. Lewis of Baltimore and afterwards Dr. P. S. Moxom of Springfield, Mass.; secretaries, Dr. J. P. Landis of Dayton and Dr. Asher Anderson of Boston. The large audience room was filled when Dr. Stephens gave his address, which was a fitting and noble one. He believed that these united churches might be chosen to do a pioneer service in opening the way for a more comprehensive union and counseled the brethren to prepare a basis so fair and broad that no evangelical Christian church need have any good reason for rejecting it. This movement was a step toward the reconstruction of society under the organized power of love, transforming the kingdom of law into the kingdom of grace. Liberty and love are the two forces to redeem and exalt society. It is our task to find the way in which the consensus of Christian opinion may express itself in the visible church. The address was received with great enthusiasm.

THE COUNCIL AT WORK

It was decided, after discussion, to appoint a committee of forty-five, fifteen from each of the three denominations, to consider matters of doctrine, polity, property and related interests. This committee was later increased to sixty-three, as follows:

CONGREGATIONALISTS

A. E. Dunning, D. D., Asher Anderson, D. D., C. S. Nash, D. D., W. Hayes Ward, D. D., S. G. Smith, D. D., W. D. Mackenzie, D. D., Washington Gladden, D. D., Rev. F. W. Hodgdon, J. W. Bradshaw, D. D., Charles S. Mills, D. D., Judge S. E. Baldwin, Dr. Lucien C. Warner, H. Clark Ford, J. L. Barton, D. D., F. K. Sanders, D. D., Rev. W. R. Campbell, David Fales, A. T. Perry, D. D., S. M. Newman, D. D., J. H. George, D. D., A. F. Pierce, D. D.

UNITED BRETHREN

J. S. Mills, D. D., G. M. Mathews, D. D., William Weekley, D. D., T. C. Carter, D. D., W. R. Funk, D. D., Rev. J. G. F. King, George Miller, D. D., L. Bookwalter, D. D., Rev. S. D. Crites, Dr. J. F. Roberts, J. P. Landis, D. D., S. E. Kumler, E. M. Gross, Matt Edmonds, Eugene Shafer, Rev. M. R. Drury, George Geiger, Dr. W. H. Washington, D. R. Miller, D. D., Rev. J. B. Connett, Rev. A. P. Funkhauser.

METHODIST PROTESTANTS

T. H. Lewis, D. D., A. L. Reynolds, D. D., Rev. R. E. Fox, D. C. Coburn, D. D., D. S. Stephens, D. D., Rev. W. W. Lineberry, Rev. T. L. Garrison, Rev. D. G. Helmick, George Shaffer, D. D., Rev. C. W. Stephenson, Rev. T. J. Ogburn, Rev. J. P. Morgan, Rev. S. J. Geddes, Rev. L. D. Stultz, Rev. T. J. Strickler, Rev. O. V. Wilder, Rev. R. H. M. Watson, D. B. Tourney, D. D., Rev. W. H. Bentley, Rev. T. W. Smith, Rev. H. A. Ogg.

This committee, of which Dr. T. H. Lewis was chairman, divided itself into three subcommittees of twenty-one members each, on doctrine, polity and vested interests. They continued their work through the afternoon of Wednesday and the morning of Thursday, made their reports to the general committee at three o'clock Thursday afternoon, and these reports being unanimously approved were then presented to the entire body. There they were discussed freely.

The report of the committee on vested interests was unanimously adopted.

THE CONFESSION OF FAITH

The report of the committee on doctrine was presented by Pres. W. D. Mackenzie of Hartford Theological Seminary. His introductory remarks made little further comment necessary that the position of all the denominations might be understood. He said:

"In presenting the report of the committee on doctrine it is needful that I say a word or two regarding the spirit and aim of that com-

mittee. Its conclusions were reached with absolute unanimity and in an atmosphere warm with Christian joy and fellowship. At first a very brief statement in two or three sentences was considered. But it was decided that the occasion demanded something more extended to serve as a fuller expression of the living faith of the churches. The brethren were clear that we must not attempt to draw up an elaborate creed. This would not only demand many months of full and careful discussion, but it would tend to misrepresent in the eyes of those by whom we have been appointed and by the public at large our common attitude towards the place and use of such a confession among the churches. We felt as our discussion proceeded that it is altogether necessary and seemly that in such an hour in their history we, this representative committee of churches called by the name of Christ, should make a public confession of their faith. This ought to take the form of an act of worship in which the statement of faith becomes an expression and avowal of our personal consecration to the will and service of God in Jesus Christ our Lord.

"Naturally such a form could not include within it a full and detailed solution of theological problems, and must omit all direct reference to many matters concerning which we may be indeed completely at one, but which do not belong to that central region of conviction and trust where the Christian faith has its peculiar life and home. Moreover, it is evident that a statement of this kind must not serve as a legal document whose verbal statements are so technical and authoritative that they may be used as tests for ministerial standing. If this is to be the utterance of our Christian faith as we unite with one another for the preaching of Christ and the propagation of his kingdom, it ought to take such a form and be of such an extent as to speak with a supreme confidence and even of triumph our life and hope in Christ and our standing before the world as a confession of his name."

The vote approving the confession of faith was unanimous, and so solemn and hearty that those who shared it seemed surprised at themselves. A thrill of grateful joy and fellowship brought the whole assembly to its feet singing the Doxology.

THE STATEMENT OF POLITY

The report of the committee on polity was discussed at length, and at times some confusion naturally arose through the use of terms common in one denomination to express what was known in the other denominations by different terms. But at no stage of the discussion did any real friction arise, the evident intent of all to make the meaning of the various sections clear and to understand them maintaining unbroken the spirit of harmony. Much of the course which had been patiently gone over in the sub-committee had to be retraversed by the whole body and many questions answered. The question of the name of the united body called forth the most spirited discussion, but this matter was wisely postponed. The principles proposed were approved unanimously as expressing what all the three denominations already held. Some portions of the report were referred to the denominational delegates for further consideration, and on adjournment of the meeting each body met by itself. After the evening service, with sermon by Dr. A. L. Anthony and the Lord's Supper, the separate meetings were resumed, and continued till nearly midnight.

After the devotional services and some matters of business on Friday morning, it was found that the Congregationalists and Methodist Protestants had approved the statement of polity, while the United Brethren had voted to refer it back to the committee for further modifications. Thereupon Bishop Mills announced that if the United Brethren could be permitted to retire for consultation they might be able to agree with the other denominations. After a recess the body reassem-

bled and the United Brethren expressed themselves willing to approve the report with two or three modifications, which were accepted. The vote to approve the platform of polity when taken was as unanimous and free as the vote on the statement of doctrine had been the previous day, and the main work of preparing the way for union having now been accomplished, a scene ensued which will never be forgotten by those present, the house being completely filled. There was no noisy demonstration except the prolonged clapping of hands. But the sense of the presence of the Holy Spirit seemed as impressive as it must have been when the disciples at Pentecost were gathered in the upper room. A solemn joy filled the hearts of the assembly as though they were but one person. After a moment of silence they spontaneously arose and twice sang the Doxology, "Praise God from whom all blessings flow."

LOOKING TOWARD THE FUTURE

Many matters of importance were still to be attended to and the minutes remaining were few. The committee of sixty-three and its three sub-committees were made permanent,

and power was given to their chairmen to direct the work which might fall to them. Bishop G. M. Mathews of Chicago is chairman of the committee on doctrine, Rev. A. E. Dunning of Boston of the committee on polity and Dr. L. C. Warner of New York of the committee on vested interests. It was agreed that adjournment of the body should be to the call of the president and secretaries, at some time within the next year and a half. Resolutions of thanks were passed to the entertaining hosts at Dayton and to all whose labors had promoted the success of the council. Brief appropriate remarks were made by Dr. A. F. Pierce of Brockton, Mass., who had first introduced to the National Council of Congregational churches, sixteen years ago, the matter of considering union with Methodist Protestant churches. "Blest be the tie that binds" was sung, and Dr. William Hayes Ward, after leading in prayer, pronounced the benediction.

OTHER FEATURES OF THE MEETING

Various other matters of much interest must be passed with only brief mention. During the hours when the committees were working, the meetings in the church, which were largely

The Framework of the New Organization

APPROVED REPORT OF THE COMMITTEE ON POLITY

1. PRINCIPLES

- (a) The unit of our fellowship is the local church, and the character of our fellowship is that of a representative democracy.
- (b) Our co-ordinate principles are freedom and fellowship, a freedom which leaves each local church free in its separate affairs, a fellowship which unites all the churches for mutual care and co-operant action.

In accordance with these principles we recommend the following plan of organization:

2. THE VARIOUS CONFERENCES

- (a) The local churches shall be left free to conduct their worship and business as their present customs provide.
- (b) It is suggested that so far as may be the churches in separate districts be united in district conferences, which shall provide for fellowship and care of the churches connected with them.
- (c) There shall be constituted annual conferences of the ministers and representatives elected from churches and pastoral charges; and their territory limits shall be fixed by a commission of the representatives of the three bodies in the state.
- (d) It is recommended that the national conference shall be constituted after the following manner:

Each district conference shall present to the annual conference the names of two persons, one lay and one clerical, from which as a whole the annual conference shall elect delegates to the national conference on the basis of one to every ten thousand and one for every major fraction thereof. In case an annual conference is not fully organized into district conferences, the annual conference shall elect such delegates according to its own methods.

The annual conference shall also be empowered to elect, on the same basis of representation, delegates to the national conference, provided, however, that each annual conference shall have at least one delegate.

We further recommend that the appointments be distributed as equally as possible between the clerical and lay delegates.

It shall be in the power of the national conference to change the ratio of representation according as necessity may require.

3. OFFICERS AND THEIR DUTIES

- (a) In the national conference there shall be elected a president who shall preside over this body and hold office until the next national meeting; he also shall give his whole time to the work of the united churches, and annually in connection with one representative from each department of church work, he shall hold meetings to plan for the work of the church.
- (b) In each annual conference there shall be elected a committee to aid in keeping the churches supplied with pastors; and each annual conference shall determine for itself the mode of supplying the churches with pastors.
- (c) In each annual conference there shall be elected one or more superintendents who may preside at the sessions of the annual conferences and over the meetings of the committee of ministerial supply, and shall give their whole time to the general work of the church within the bounds of their respective annual conferences. Provided, however, that the conference may associate a chairman with the superintendent in directing the work of the conference sessions.

4. MINISTERIAL STANDING

- (a) All ministers in good standing in any of the denominations represented in this union shall be ministers of this new body. All licentiates shall retain their standing for the period of their licensure.

All ministers under suspension shall look for relief from their disabilities from the body that imposed the restrictions. This shall hold until new rules are formulated for licensure, ordination and ministerial standing.

- (b) Ministerial standing shall be in the district conferences or in the annual conferences as may be determined by each annual conference.

The following supplemental paper from the United Brethren delegates was presented:

It is understood that the provisions here included do not set aside the principle of the so-called itinerant plan where now in operation. Furthermore, it is fully understood that the best plans and efforts shall be adopted to secure to rural and scattered congregations everywhere the most effective ministerial service and to promote wide and genuine evangelization in every accessible field. As one provision to facilitate the accomplishment of these ends the churches shall adopt as far as possible, and as deemed wise, a common church year.

attended by the people of the city, were presided over by Dr. P. S. Moxom. Addresses were made on the co-ordination of benevolent societies and other topics. Drs. J. L. Barton,

Vested Interests

APPROVED REPORT OF THE COMMITTEE

It is the judgment of this sub-committee that the denominational organizations and property and vested interests present no insuperable obstacle to the organic union of the three denominations. The details of this union, however, are so numerous that it will require much thought and consideration to mature plans for definite action.

We recommend, therefore, that this sub-committee on vested interests be continued as a sub-committee or a standing committee, with instructions to go forward in the preparation of plans for the unification of those interests, and that the proper authorities of each denomination in it fill vacancies occurring in their number.

W. E. Schell, F. K. Sanders and others filled admirably their places on the program. Bishop Mills outlined a plan for effective union which was heartily received and will be considered by the committee on polity. The banquet on Wednesday evening in the great Sun Parlor of the Algonquin Hotel, under the direction of the local committee of arrangements, brought together 301 guests at the tables. Dr. W. R. Funk of Dayton presided gracefully as toastmaster, and the after-dinner addresses by Rev. A. E. Dunning, Prof. J. P. Landis, Pres. T. H. Lewis, Hon. S. E. Baldwin and Prof. C. S. Nash were received with a cordiality which testified emphatically and delightfully to the pervading spirit of unity. A generous luncheon on Thursday noon, provided by the National Cash Register, was shared by all the delegates, with about 1,000 of the officers and operatives of that institution, in their immense dining-hall, with several brief addresses. Other entertainments by the Y. M. C. A. and the Union Biblical Seminary deserve more extended notice than can be given here. Other names might be mentioned which will be known and honored among our Congregational churches in future years. The New England and New York delegations, returning home in a special car, joined in prayer for the blessing of God on the work begun thus auspiciously, and in a message of congratulation and sympathy to Dr. Gladden, who had been obliged to return to Columbus after the opening session and was unable to return, and who was to celebrate his seventieth birthday anniversary on Sunday.

America Serving Turkey

Rev. Dr. Howard A. Johnson, now visiting Eastern Europe, gives this testimony in the New York Observer to a noble institution which American Christians have reared for the betterment of the Turkish empire:

What Robert College is doing for men the American College for Girls is doing for the womanhood of this region. Its admirable location is at Scutari, just across the Bosphorus. Here we were most delightfully entertained. The honored and efficient president is Miss Mary Mills Patrick, Ph. D., who is surrounded by a splendid faculty. A fine college course is maintained, crowning the work of the various girls' schools in the region. It would be unwise to venture an opinion as to the relative value of these agencies; but as one realizes how the place of womanhood determines so much that is vital to every nation, certainly we must recognize the surpassing value of this college. Dr. Patrick has developed the institution steadily to its present efficiency, but there is need of endowment and of larger accommodations.

"To write down to children's understanding is a mistake. Set them on the scent, and let them puzzle it out."

Levi H. Cobb, Dominant and Beloved

By Rev. George A. Hood

New England Secretary of the Church Building Society

The death of Rev. L. H. Cobb, D. D., removes from our sight one who will be remembered for his large work for the denomination, for which work he was fitted by an unusual combination of qualities.

He was strong in the New England capacity for leadership, invention, daring; eager for that which others would not be likely to attempt. His class in Dartmouth, 1854, was the first to have Senior Class Day exercises; it was like him to have been the prime mover in that. When he came to the Congregational Church Building Society, the loan fund was scarcely known, he left a million dollars, all of it always in use. There were few homes for the minister in the West, he started the parsonage fund, Dr. William M. Taylor helped Dr. Cobb's first canvass for it, and the society built 781 parsonages with it.

Other qualities of his character re-en-



REV. L. H. COBB, D. D.

forced this one. His perfection of method revealed itself in Minnesota, where as superintendent of the state home missionary work conferences were marked out and named, academies were planted, the frontier was explored, every detail was developed of organization and improvement of the churches down to printed blanks for minutes of councils for unskilled scribes and reports of missionaries.

By the help of Rev. Henry A. Stimson, D. D., also a master of organization, the chairman of this board of directors of the Minnesota Home Missionary Society while he was pastor of Plymouth Church, Minneapolis, the Congregational denomination came from the rear to the front in the state; and when they two moved to the East it was soon known as the model home missionary state, peculiarly strong in beneficence and revivals.

Dr. Cobb was a phenomenal worker. He came from a pastorate in Springfield, Vt., 1,500 miles, and began visiting his missionaries before his family was fairly settled in Minneapolis; he often traveled by night in order to work by day. Soon his physician said he must rest or collapse or go insane, but he kept on rushing the work. He had no assistance in Minneapolis except from his family; for years in the Church Building Society office he had not even a stenographer, he did everything himself, for he was one of ten thousand for dispatching work.

His was a spirit of great sympathy and

affection. A college classmate in failing health was ordered South, but had no money; it was Cobb who collected a purse among the students and in the town, and presented it with such tenderness and love that the student received it with tears. Scores of people in New England whom he married or helped during his pastoral life, have spoken of their love and admiration. He was always welcomed throughout the East for himself as well as for his inspiring addresses. In Minnesota, he and "Mother Cobb," as the missionaries affectionately called her, bore the men on their hearts and invented relief for them after cyclones, grasshoppers, prairie fires and other extremities in their experience. The special affection between the four Minneapolis pastors previous to 1880 and the superintendent and their families, grew into holiday and midsummer reunions of Minneapolis and St. Paul pastors and families, with most delightful freedom and jokes, tricks and unrestrained hilarity in which Dr. Cobb was the central figure, a feature of Congregational life in the Twin Cities.

His crowning gift was his spiritual chieftaincy. In Minnesota prayer was the atmosphere of his home; and there was so much to pray about among his missionaries; for a daughter's frail life, flickering for years, which hallowed their thoughts of his family; for the success of the work—always the work. His evangelistic spirit spread through the churches so that revivals were habitual, regular evangelists have been at work in the state ever since, beside others called in by the larger churches. If he could have stayed in Minnesota, it would probably soon have been a self supporting state.

He was conspicuously cheery, humorous, and the harder the work the freer the wit. He once bluntly accused a minister living in a dug-out of "running religion into the ground." When he spoke in an eastern theological seminary and called for questions, one student asked, "Will they let us wear a silk hat out there?" He flashed back, "Yes sir, but they'll want to know what you have under it." He was the first of the modern order of speakers to teach the churches that laughter expresses a proper missionary emotion, that missionary intelligence is not dry and distasteful, but to be enjoyed with enthusiasm.

His greatest work was with the Church Building Society. He found it with \$51,000 income and little known in the East, he left it with \$251,000 income, annually increasing, well known and approved. Congregationalists were then self-depreciative, he did his part in arousing interest and loyalty to what God has given us to do.

"Thou madest him to have dominion," and he was a dominant man. "The kings of the earth do bring their glory and honor into" heaven, so he has ascended to his coronation to find his achievements and victories written in the Book of Life, for he laid the Congregational denomination under great obligations for his large share in its recent development by his splendid ecclesiastical statesmanship.

The Home and Its Outlook

Love-Song of the Wanderer

Christ, I have come, and the way has been dreary,
The stones of the mountain, the mire of the lea,
My feet are bleeding, and I am weary,
Let me come back to thee!

Mine eyes were blinded, and I have been groping
Far thro' the darkness; yet pity thou me,
For ever I have been struggling and hoping
For the way back to thee.

Is it too late? The creeds they were preaching
Carried me on like the waves of a sea;
Let me come back to thy pure simple teaching,
Let me come back to thee!

Lo, at thy door I am kneeling and pleading,
Hearken, O Christ, to my passionate plea;
I have come far, and my heart is a-bleeding,
Let me come back to thee!

Let me come in. I will open thy casement
And sing to the world of thy mercies that be;
Lift me, dear Christ, from my deep self-abasement,
Let me come back to thee!

Gone is the darkness; the dawn's palest glimmer
Flashes its beryl above the dim sea;
Ere the smooth waves in the sunlight shall shimmer,
Let me come back to thee!

All the night long while others were sleeping,
No sleep or peace has there been for me;
I have been kneeling and praying and weeping,
Only to come back to thee!

Let me come in. Ah, the way has been dreary,
The stones of the mountain, the mire of the lea;
My heart is aching, and I am weary,
Longing to be with thee!

—Ella Higginson.

A SHREWED observer, whose detached position enables her to look with impartial amusement on the perennial contention between mistress and maid, avers that she is constantly noticing in the employer the very counterpart of the traits deplored in the employee. "Two women," she says, "will be complaining of the trouble that comes from servants getting together and stirring each other up, and refusing to do work that they always have done because they hear that some other girl at some other place isn't required to do it. And then those two women will fall to comparing notes themselves, and pretty soon one will be saying: 'Does your girl wash windows? Well, if she does, I guess mine can.'" The objectionable habit of slighting work, so often remarked in a servant who is on the point of leaving, this spectator has seen paralleled again and again by mistresses who have put on a young and timid girl, anxious to go with as good a recommendation as possible, an unreasonable and preposterous load, and she cites an instance where she personally heard the "lady" of the house say to her daughter, "Now we'll get all the work we can out of Bessie before her week's up," and where the luckless Bessie, to her certain knowledge, was obliged to lie off for a week's rest before attempting another place. "Six of one and half a dozen of the other" is

her summing up of the situation—over-caustic, perhaps, but worth noting.

A GREAT deal is said in these days about the duty of dropping our frets and worries, for the sake of health. We are to cut fear and foreboding out of our lives for selfish personal reasons, if for no other. No woman can keep young and strong and well who is a prey to nervous fears about the present or troubled fidgeting over the future. The eyes grow dull and the wrinkles come, and all the sparkle and joy of life fade out while the poor, timid, shivering spirit shrinks and trembles in dread of evils real or imaginary. What is the remedy? Simply the trust cure. There is no other worth mentioning. *Believe*—in God's love, God's care, God's foresight. A little fellow who was sent out into a big old dim barn to hunt hens' eggs became frightened at the shadows and cried so hard that his father came to quiet him. After taking the child in his arms and telling him that he would be right there near him so that nothing need scare him, he went away out of sight. Soon the boy began crying out again. The father came once more. "Why were you afraid?" he asked. "Didn't you believe I was there?" "Yes," said the child, "but I didn't believe hard enough." That is the root and trouble in all our worrying.

The Story of Mary Mecomé

BY ZEPHINE HUMPHREY

CHAPTER IV.

Yet Dear She and I did once form a grand conspiracy. A trunk had arrived from Mary Mecomé, a trunk and by express! It contained a teapot, a sofa pillow, two boxes of gingersnaps, six yards of red flannel, a pair of slippers, a china soap dish, a Japanese fan, a wedding ring, a garnet breastpin, a calendar, a tablecloth and the rest in pieces.

Dear She let her hands fall in her lap, sighing despairingly.

"It's no use," I murmured; "she will not stop."

I took up the teapot and studied it. It had a ruffle of itself all around the bottom, with little holes pierced therein—curious device!

"No," responded Dear She, musing, with her eyes on the trunk. "But can we not do something for her? I must do something for her."

She sat thus pondering for a moment, then an idea dawned upon her. She leaned forward, her hand on the trunk, her face waking to eagerness.

"We might pay her back in her own coin," she suggested.

"You mean?"—I was attentive.

"I mean"—Dear She became animated as she saw her way more clearly—"I mean that we might fill her trunk, her very trunk, with presents and send it back to her at Christmas time. Would she like that, do you think?"

"What kind of presents?" I demurred.

"Well"—Dear She glanced again at the open trunk—"not clothes of course,

nor china, nor ornaments for her room. It is not easy, is it? Not food—I don't know though, wait a minute, she likes to live well; how would it do to fill her trunk with good things to eat, choice things from the delicatessen shops such as she would not buy for herself? I believe that's a good idea."

"We could put a whole larder into that trunk," I responded, catching fire. "We'll do it, Dear You, we'll do it; and we'll begin at once."

It was early in December then; we had a full two weeks. I suppose we had never enjoyed an enterprise more in our whole experience. Our ardor grew as we planned and consulted, making out delectable lists, searching the grocery shops, reading advertisements. We were very sure of our success, already triumphant and satisfied. It was not so much (let no one misjudge us) our wish to redeem our self-respect as our honest hope to give pleasure to one who had lavished herself in love for us; and to that end we were as careful as an artist with a picture, as painstaking as Mary herself with her crazy-quilt.

"Onions?" I queried, hesitating, with my head on one side.

Dear She hesitated, too. Dear She despises onions.

"Yes, I think so," she conceded. "Mary will like them probably."

Sweet potatoes without a doubt, a fine ham, some bottles of olives, cans of sardines and potted meats, cans of French vegetables, jars of preserves and pickles and jellies, tea, coffee, Huyler's cocoa, a box of candy—does not the mouth water merely to tell of this display? The eyes of Dear Her watered, too, but not from the fragrance of the spices with which she filled up the chinks in the trunk, only from joy in her enterprise and assurance of its success.

"How Dear You's eyes will shine!" she quoted softly from time to time, as she fitted some specially telling package into its secure corner.

The trunk was a large, substantial affair. That had been Mary's triumph two weeks ago; it was our triumph now, neatly turned. It was so heavy at the last that I could barely lift one end.

And as for the express charge!—

"There!" we said as we paid and signed.

Yes, I know, alas! our weakness was manifest again, our base unworthiness. That malicious exclamation laid us open to punishment.

Well, we settled down to wait, eagerly impatient. We calculated the days and the hours. Two days for the transportation of the trunk; one day, well, two, for Mary's delight to spend itself in observation and adjustment; two days for a letter to reach us. Six days then before we could reap the full fruit of our pleasure.

We followed the trunk closely in thought. Now it had reached the city. Now it was being carried up the stairs to Mary's room. A pretty big trunk for such narrow stairs, we thought complacently. Then we remembered that it had gone down those same stairs three weeks ago. The suggestion brought with it a

certain arresting qualm. How would she feel when she first saw it coming back again, that trunk so proudly dispatched? But this shade of apprehensive misgiving vanished promptly enough as we gave ourselves over to picturing the unpacking of boxes and jars.

"Do you suppose she has ever tasted stuffed prunes before?" we asked each other in smiling content.

In spite of our careful allowances for delays and stupefactions, we began to look for the letter on the first mail possible. We were not surprised that it did not come, hardly disappointed. Nor yet on the second day were we troubled; elated rather, had we not said she would be overwhelmed? But the third day brought an uneasy note into the voice with which I replied, calling back from the front door, "No, not yet, Dear You." When four and five days had passed thus silent we were frankly distressed. Had the trunk gone astray? Was Mary ill? Had a letter been lost? We consulted together in puzzled anxiety, ruefully cast down.

And yet we took no steps to follow up the matter. This quiescence on our part was significant. It meant that all the time, in our heart of hearts we knew, we knew. This was not our rôle with Mary Mecomé, this of benefactress. In turning the tables (or trunks) upon her, we were disturbing the order of things, rebelliously running counter to Fate. Moreover, that "There!" with which we paid the expressman lurked in our guilty remembrance. We said very little as the days passed and still no letter. We only looked at each other and smiled. Some tribute of humor must be given to our abject failure. Finally, after ten days or so, I came whirling upstairs from the Postman's visit.

"Dear You," I called, "here it is; come quick!"

I was quite out of breath, so Dear She opened and read:

Dear Friend: I was sorry You did not care for the Trunk, it was a good Trunk, I thought You might like to have it. Thank You for the Things You sent, I found a Family in the next Street who eats onions and Mrs. Rogers in the House here drinks Coffee, Candy isn't good for me so I gave the Box away to a little Boy, I hope it won't make him sick. My Dear, I am wretched to think You eat canned Vegetables, don't You know they ain't healthy at all? Please mind me and don't never touch them again, I have thrown all these away.

And now I must tell Dear You that I am going to pack the Trunk again with the rest of the Pieces I wrote Dear You about and with a Pitcher one of a Set which Dear You shall have at my Death, Dear You must watch out sharp for the Trunk, it will come in a Day or two. Dear You's eyes will shine I can tell you, it is a lovely Pitcher.

Yours truly in haste,
MARY MECOME.

Comment is doubtless unnecessary on the state of mind of the recipients of this letter!

It was characteristic of Mary that her letters came always in quick succession, two or three in as many days. She seemed full of afterthoughts. Therefore we were not surprised to receive another reassurance close on the heels of the first.

"I thought you'd like to know that I've found somebody to take the sweet Potatoes."

Again in a day or two,

"Mrs. Blake says the Tea is real good."

We grew to dread the coming of these letters; we took them shrinkingly from the Postman. Yet we laughed too; O, we laughed! And, after all, our hope was not fully frustrate, our success did not forever delay. For once, in a postscript, Mary said, apropos of nothing,

"I was cold when I came Home last Night so I made me a cup of Cocoa out of the Can which Dear You sent and it was good."

Over this crumb of satisfaction which, only, was our due, we bowed our heads, humbly grateful; and never again in all her life did we attempt to get even with Mary Mecomé.

(To be concluded.)

What the Home Means to the Nation

A noble nation of ignoble households is impossible. Our greatest peril today is in the decline of domestic morality, discipline and piety. The degradation of the poor by overcrowding in great tenements and the enervation of the rich by seclusion in luxurious palaces, threaten the purity and vigor of old-fashioned American family life. If it vanishes, nothing can take its place.

Show me a home where the tone of life is selfish, disorderly, or trivial, jaundiced by avarice, frivolized by fashion, or poisoned by moral skepticism; where success is worshiped and righteousness ignored; where there are two consciences, one for private and one for public use; where the boys are permitted to believe that religion has nothing to do with citizenship and that their object must be to get as much as possible from the State and to do as little as possible for it; where the girls are suffered to think that because they have no votes they have therefore no duties to the commonwealth and that the crowning glory of an American woman's life is to marry a foreigner with a title—show me such a home and I will show you a breeding place of enemies of the Republic.

To the hands of women the ordinance of nature has committed the trust of training men for their country's service. A great general like Napoleon may be produced in a military school. A great diplomatist like Metternich may be developed in a court. A great philosopher like Hegel may be evolved in a university. But a great man like Washington can come only from a pure and noble home. —Henry van Dyke, in *Essays in Application*.

A Woman is Never Old

Who allows herself to think only of pleasant things.

Who trains her tongue to utter only pleasant words.

Who remembers that frowns are unbecoming and that smiles are better.

Who keeps her nerves well under control and remembers that they are not an interesting subject to any one.

Who enters into the plans and, as far as possible, into the doings of the young people about her.

Who never allows herself to become slouchy and careless in appearance.

Who treats others as she likes to be cared for herself and never demands too much from her friends. —Good Housekeeping.

Closet and Altar

COMPENSATIONS OF SUFFERING

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness.

Sorrow sounds the deeps, and if rightly taken makes the surface-life impossible. For sorrow lies nearer to the heart of life than joy, and to get near life's heart is always blessed. —G. H. Morrison.

There are those who seriously think that they have brought an argument against Christianity when they have displayed the sufferings of the good and the unselfish, and the prosperity of the wicked and the hard-hearted. That may be argument against theism; it is none against Christianity, for Jesus lived and died to show that such suffering, borne with love, was the true and divine life upon this earth; that it saved others, that it even redeemed the wicked from a life of materialism. It was the saving power of the world to suffer and yet to love. —Stopford A. Brooke.

Trials borne for Christ bring us to the heart of Christ. —Robertson Nicoll.

The dark brown mold's upturned
By the sharp-pointed plow—
And I've a lesson learned—

My life is but a field
Stretched out beneath God's sky:
Some harvest rich to yield.

Where grows the golden grain?
Where faith? Where sympathy?
In a furrow cut by pain.

We may observe in this the difference between Christ and the tempter. Christ hath his fan in his hand, and he fanneth us; the devil has a sieve in his hand and he sifteth us. Now, a fan casteth out the worst and keepeth in the best; a sieve keepeth in the worst and casteth out the best. So Christ and his trials purgeth chaff and corruption out of us, and nourisheth his graces in us. Contrariwise, the devil, what evil soever is in us, he confirmeth it; what faith or good thing, soever, he weakeneth it. —Trapp.

There is no anodyne for heart-sorrow like ministry to others. —F. B. Meyer.

Lord, let me hold Thy way, though it lead through the valley of the shadow of death, and let Thy presence give me strength to endure to the end. Wilt not Thou, who hast foretold my trouble, show me its meaning for my growth and for my service to the needs of others? Let me not, I beseech Thee, pass this way, by which all the children of the Father come, and bring no profit from the experience. Nor let me mourn my lost treasures and opportunities as if I had no life but that which is sustained by earth's bread and rejoiced by earth's delight. Make the bread of Thy word real to my hunger and the joy of Thy communion satisfying to my thirst through Christ who loved me and gave Himself for me. And to Thy Name be praise for the eternal life which is Thy gift. Amen.

For the Children

Two Valentines

BY ANNIE HAMILTON DONNELL

When Marjorie cried, Jeffy kept still; when Jeffy kept still Marjorie cried. It was a kind of a "sea saw" between the two little white rooms. Of course the crying could be heard through the connecting door, but it seemed as if the si-

since she had laughed or been happy or played things. They had been going to play circus after dinner.

"Jeffy makes a splendid clown," sighed Marjorie, on her side of the door.

"Marjo's a splendid lion-tamer," Jeffy



lence could be heard even plainer! It was so strange a thing for either of the Toby twins to keep still.

On any day in the year, being shut up in your room for quarreling would have been bad enough but on Saint Valentine's day it was perfectly dreadful! The bell downstairs kept ringing and every ring might mean a valentine! Besides, there were the two little piles of lace-trimmed, gay-hued valentines, rioting in hearts and cupids and angels, waiting to be tucked under other people's front doors.

"Oh-oh-oo!" wailed Marjo in frantic woe.

"Oh-oh-oo!" wailed Jeffy as soon as she stopped to rest. It was going to be such a strange, sad, bad Valentine's day. And it was only ten o'clock in the morning yet. How could they live till night!

Just because they quarreled—because one Toby twin said, "Fraid cat!" and the other Toby twin said, "Mad cap, mad cap!" and then both together they—they did the rest.

"Go up to your room, Jeffy"; "Go up to your room, Marjorie," Mamma had said with her Sad Look on, "and both of you stay until you are ready to make up and be friends."

Marjo wasn't ready, no sir!

Jeffy wasn't ready, no ma'am! Not if they stayed there forever and ever, sitting on the edge of their beds, thumping their feet. Girls that called their twin-nest brothers 'fraid cats—Boys that called their twinnest sisters mad caps—

The bell rang again. Another valentine.

"Maybe it's mine," groaned Marjo.

"Maybe it's mine," Jeffy groaned. How were they to know? How were they ever to know anything again? Or be happy, or laugh, or play things? Marjorie slid to the floor and tiptoed across to the bureau and looked in the mirror, as if she expected to see her hair gray already and wrinkles criss crossing her smooth little cheeks. It seemed such a long while

sighed, on his. For twins think the same things sometimes at the same time.

"Donnie McLean isn't anywhere near as good a clown as Jeffy—no sir!"

"There can't any other girl tame cat—er, lions as well as Marjo can, no ma'am!"

A good many things that Jeffy could do better than other boys occurred to Marjorie and Jeffy kept remembering how much nicer Marjo was than other girls. But of course they would never either of them make up—ever.

There had been silence for a little on both sides of the door. It suddenly came over both the Toby twins how dreadful it was going to be *nights*—not to have the door open between the two little white rooms and be able to call out reassuring little things to each other, when the dark got pretty dark, after this fashion:

"You awake, Jeffy?"

"Yes, you?"

Or, "Marjo, you asleep yet?"

And, "Ye-es, don't wake me up!"

Then in the morning to shut the door with a snap and shout, "One, two, three—*ready!*" and begin to race to see who would get dressed first. Such fun—first you knew you'd have both stockings on one foot or be getting things wrong side out!

"I'm lacing my first shoe!"

"I'm lacing my second one!"

"Bu ou haven't combed your hair yet. I've comb"—

"You haven't washed your face! I haven't heard any splash." For in the excitement of the race you were likely to comb your hair before you washed your face and do all sorts of giggly things. Usually you both "beat" and went down to breakfast hold o' hands. Then you ran races to see who'd get to school first, who'd have the best g'ography lesson, who'd get the teacher's right hand, going home at noon—races were such fun, O hum!

"Marjo's a splendid runner—for a girl."

"Jeffy's a splendid g'ographician."

Suddenly Marjo espied something that made her think of a valentine, and thinking of a valentine made the strangest idea pop into her head. A beautiful idea, too—O, O! All her bad feelings fled before it. It would be such a splendid thing to do—and how it would surprise Jeffy!

"I'm going to! I'm going to!"

Marjorie laughed to herself. She crept so-oftly over to the thing that reminded her of a valentine and drew it down from the shelf. It crackled a little and made her giggle under her breath.

It was a souvenir post card that had a picture of Niagara Falls. There was hardly anything written on it, so she would have plenty of room. She got a pencil and drew a line across the few written words. Then she made a heart with an arrow in it. The arrow looked like a stick-pin and the heart like a scalloped cookie, and she laughed again softly. It was surprising how much happier she felt!

It took some time to make up the poetry. She bit the pencil and thought very hard. Mine—thine—those rhymed beautifully. Twin—sin—and so did those! So finally she wrote:

This heart is mine.
The arrow's thine.
But then
If you will be my twin again,
Us two will never sin again.
Amen.

It was ready now. Marjorie shivered excitedly and crept across to the dividing door. She knelt down and began to slide the valentine underneath. Very slowly, holding her breath—but *what was this?* Another valentine was coming through on her side! The two rubbed elbows on their way.

"O!" breathed Marjo and picked hers up with eager fingers. It was made out of a Reward-of-merit card and had a cupid drawn on it and a poem! The cupid looked like Jeffy himself with wings on, laughing!

Thine eyes are blue
Mine heart is true
You better believe
If you love me
As I love thee
This tok(en) receive.

O, it was beautiful! And Jeffy was such a splendid speller! Marjorie kissed the little Reward-of-merit card rapturously.

"Jeffy!" she called softly.

"Marjo!" he called back.

"I'm the sorriest an' yours is the prettiest one."

"No, I'm sorriest. I was mean to you and yours is a beauty!"

The door flew open and two little Toby twins came together violently. Their faces shone with the joy of making up. The long separation was over and the clock down stairs was striking twelve. It was still Saint Valentine's Day and the sun was shining like everything.

"Let's see who'll get downstairs first, come on!" Marjo cried. "We'll clatter so Mamma'll know we're coming. You tell her we've made up, Jeffy."

"No, you."

But Mamma did not need to be told.

The Door Open into the Kingdom*

By Rev. A. E. Dunning

The wonderful Sabbath in Capernaum revealed Jesus to the whole city as such a benefactor as was expected in the promised Messiah. At Nazareth he had proclaimed in the synagogue that he was that benefactor [Luke 4: 18-21]. At Capernaum he proved it by his deeds [Mark 1: 21-34]. Then he went on a tour throughout Galilee doing these same things—"preaching the gospel of the kingdom and healing all manner of diseases" [Matt. 4: 23-25]. Thus he told the people what the kingdom of heaven was, demonstrated its beneficent character and invited them to enter into it. What was his authority? That was a natural question. He prefaced his invitation with the summons to men to repent in order that their sins might be remitted. That was the condition declared by both John and himself [Mark 1: 4, 14, 15]. But how could men be sure that he spoke with authority to admit men into the kingdom? He answered that question by an act, showing that the power he exercised to heal men's bodies was the power of God by which he held open to them the door of the kingdom. He had returned to Capernaum, to the house at whose door he had cured the throng of sick people that famous Sabbath evening [Mark 1: 33]. The fame of his deeds had brought men to see and hear him from every part of Palestine [Matt. 4: 25]. Among them were a number of leaders and teachers of the Church. The power to heal was especially strong with him at certain times, and one of these times was when he was teaching in that house with a company of those Church leaders before him [Luke 5: 17]. The opportunity soon presented itself. A helpless paralytic, lowered on a pallet through the roof lay at his feet, and the friends of the sick man who had brought him were looking down expectantly. Christ's healing of this man reveals to us:

1. *The ground of forgiveness of sins.* It was first of all repentance. It was also confidence in God who forgives and a spirit of obedience to him. John called for confession of sin by baptism as well as repentance, and for evidence of it in holy living [Matt. 3: 6, 8]. Jesus said nothing to the palsied man about baptism, but it was "seeing their faith"—that of the men who opened the roof and of the patient himself—that moved Jesus to pronounce the man forgiven [v. 5]. In the four bearers, confidence that Jesus would heal the man was shown by their act. In himself it must have been expressed in his contrite, pleading, expectant look. All the conditions for the forgiveness of sins are present with every one who is penitent, and turns trustfully to God with purpose to obey him. To such any one might say, "Thy sins are forgiven thee," if he knew the man's thought and purpose.

2. *The act of forgiveness of sins.* The terms being complied with, the forgiveness of the man was a fact. Was there any difference between Jesus declaring the fact and any one else declaring it? It is certain that some men are regarded by many as having power to declare their sins forgiven, while that declaration made by others would carry no weight. Dr. Lyman Abbott said of Dwight L. Moody, "Never did High Church priest of the Anglican Church believe more profoundly that to him had been given authority to promise the absolution and remission of sins than did Mr. Moody believe that he possessed such authority. . . . The attractive power which drew unnumbered thousands to the preaching of Mr. Moody was in its essence the same as that which draws unnumbered thousands to the altar and the Eucharist." Those who thus approached Mr. Moody believed that they saw in him a nearness to God and a communion with God which gave him power to declare the mind of God.

But who that knows the mind of God can declare authoritatively that the terms of forgiveness have been complied with by the sinner? The questioning scribes and Pharisees would have answered, "Only God, who sees the heart" [v. 7]. Regarding sin as an offense against God, they were clearly right in assuming that he only could forgive sins. Only the person who has been wronged can forgive

the one who has done the wrong. If I offend a friend, every one I meet may tell me my offense is pardoned, but if the offended one is silent, all other assurances bring me no satisfaction.

Jesus, then, spoke for God and claimed also that he saw the heart of the paralytic, whom he assured of the forgiveness of his sins. This was the power which revealed him as the Son of Man, the Messiah [v. 10]. He was expected as coming

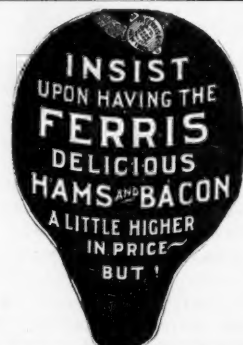
To give the knowledge of salvation unto his people, In the remission of their sins, Because of the tender mercy of our God.

He claimed a peculiar, supreme authority to declare to individuals the forgiveness of their sins. Did he have it?

3. *The proof that Jesus was the Christ.* It was easy to say, "Thy sins are forgiven." But were they? Yes, if he had the power of God to see into the sinner's heart. He first showed the scribes and Pharisees that he saw into their hearts and knew their thoughts [v. 8]. Then he commanded the paralyzed man to rise, take up the pallet on which he had been lying and go home. The man did not for a moment hesitate to see whether his limbs would obey his will. He stood up, rolled together the pallet, took it, and with steady step passed through the crowd

and out into the street. That proof of the power of Jesus could not be challenged. The people looked on with awe. Some exclaimed, "We never saw it on this fashion" [v. 12], others said, "We have seen strange things today" [Luke 5: 26]. The healed man, as he was departing, broke forth in thanksgiving to God for his mercy [Luke 5: 25]. The people joined him in praising God because he had given such power unto men [Matt. 9: 8].

We know now far better than they knew, the conditions on which God forgives sins. It was the substance of the gospel which the apostles preached everywhere, "Be it known unto you therefore, brethren, that through this man is proclaimed unto you the remission of sins." Every one who has the experience of being forgiven can proclaim that "through his name every one that believeth on him shall receive remission of sins." The door is wide open into the kingdom of heaven.



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The Christian Conquest of America in This Age

What Part Shall Members of Congregational Churches Have in It?

BY DON O. SHELTON

III. The Outlook (Continued)

Gratifying responses are being made to the pressing financial needs of the Congregational Home Missionary Society. Help is being given in all sections of the country, by churches large and small, and by individuals.

If, through your aid, with that of other friends, all members of our churches are made acquainted with the financial needs of the society in the present denominational home-mission crisis, I am confident the whole sum required for the closing of the fiscal year without debt will be speedily secured.

Colossal as the burden is in its entirety, it will be but slight if shared by all. AN AVERAGE EXTRA GIFT OF FIFTY CENTS FROM EACH RESIDENT MEMBER OF CONGREGATIONAL CHURCHES—only that is required.

Surely all our churches are equal to such a gift. Some have already done, others can readily do, much more. Dr. Washington Gladden, in one of his recent books, has said:

The Congregational people are increasing in numbers, and their financial ability has been growing by leaps and bounds. They are well able to do today, not merely as much as they did ten years ago, but twice as much.

The Rev. Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York, and president of the New York State Home Missionary Society, holds a similar view. In a recent enheartening communication he says:

The debt can be paid, will be paid, must be paid, and we are the people to do it. In regard to all this there are nowhere two opinions. We may not pay it in one year, but we will pay it. It will do us good to exert ourselves and to make additional sacrifices that the money may be raised. From this time on we shall forget the things that are behind, and reach forward to the things that are before. The plan suggested by Mr. Shelton is excellent, and as president of the New York Home Missionary Society and as pastor of the Broadway Tabernacle Church, I am ready to do all that in me lies to make the plan a success.

Such assurances of hearty personal co-operation as this by Dr. Jefferson and by a host of other pastors and laymen brighten the outlook.

Numerous letters received indicate the grave necessity for such co-operation. Two of these significant letters are selected for presentation here. The Rev. Dr. Frank T. Bailey of Denver, Col., writes pointedly:

I am deeply concerned over the present crisis in our home missionary work. On the one hand is the terrible need, not only of reinforcement and advance, but of the rescue of vital holdings which are sorely imperiled. On the other hand is the overflowing abundance of material wealth with which God has entrusted his people in stewardship. One per cent. of the value of the farm products of the United States for 1905, if devoted to the work of the everlasting Kingdom, would bring \$64,000,000 into the treasury of the Lord! When I think what one cent on a dollar of our annual increase of wealth would mean and then listen to the pitiful cries of distress from the

whitened fields, my heart is sad. What does the Master think of it all? O that the church, his body, might feel the pulse of his heart! We in Colorado are appalled at the prospect of putting the knife afresh in the work that is already bleeding arterial blood.

The Rev. Dr. Warren F. Day, pastor of the First Congregational Church, Los Angeles, Cal., in a most helpful, sympathetic message, says:

It seems to me that we as Congregationalists are at the parting of the ways. If we are to maintain the pre-eminence which our Congregational churches have attained in the support of benevolences, we must choose the way that leads to strenuous effort and great sacrifice. I have no doubt that our churches will respond generously, and that the sacrifices we make to free our Home Missionary Society from the burden of debt will not only make it possible for the establishment and strengthening of new churches, but will react upon the churches that give and deepen within them the spiritual power which we crave.

That Dr. Day's confidence in the churches is not misplaced is shown by the generous contributions being made and by the encouraging words that accompany them.

From Mountain Home, Ida., comes this cheering message from the pastor of the church, the Rev. C. E. Mason:

Besides the enclosed draft we have pledges for as much more, our subscription list amounting to \$52. The balance will be sent when collected, at least before close of Home Missionary Society year. We went quite an amount above the rate of fifty cents per member. Our church numbers eighty-six (86), including non-residents and children.

Is not that a magnificent showing? And is not the following, from the Rev. J. S. Murphy, Bonnetere, Mo., full of suggestion? Mr. Murphy writes:

I thought it might encourage you for me to tell you that during the fiscal year now closing our little church has contributed to the Home Missionary Society \$133, without interfering with other benevolences or home expenses. We want to see the dear old Mother Society placed on her feet again, and we are willing to help.

If any pastor thinks giving to such worthy causes will interfere with home expenses or, in plain words, his salary, he is looking at it from the wrong side.

Well, I just wanted you to know that we are with you in your home missionary zeal, and are trying to help you in a substantial way.

Earnestly praying for the ultimate triumph of the cause of home missions, I am, yours in uniform.

These delightful, bracing letters are so numerous and yet so distinctive that it is difficult to select from them. Others of them you shall read later, but the one below, so significant and so suggestive of a choice Christian spirit, ought not to be deferred. It, too, is from a home mission state. Sending her contribution from Colorado Springs, Col., this devoted Christian woman writes:

I am a widow seventy-five years old, and will not have many more years to contribute to our dear Home Missionary Society, but I want to give all I can in the few days or years that remain.

Last spring I thought I would add some to my home missionary contributions, and I planted some winter squashes and irrigated and hoed them myself, and used to pray when I was at work that God would bless my effort. *He answered my prayers, for I never saw such squashes, and the \$5.00 enclosed is the result.* This is only a small part of what I give to your society, but I send this direct, because I want this appropriated to that dreadful debt. *If we could have such a revival as they have had in Wales, there would be no trouble in raising the debt.*

How splendidly the home mission states are responding! The zealous pastors and workers on the outposts recognize the seriousness of the present crisis. That they also possess the Spirit of the Master in a marked degree is shown by their readiness to make further sacrifices and self-denials. The Rev. Austin Rice, pastor of the First Congregational Church at Walla Walla, Wn., the members of whose church plan a liberal special offering, closes his admirable letter with these strong words:

I feel that the situation here is the gravest in years. It is impossible to ask that ministers on \$600 salary, obliged to keep a horse and having large families, should accept further cuts, for a cut on the field too often means a cut on the pastor in large part. Trusting, praying and laboring that the debt may be wholly wiped out, I am, ———.

We may avert this threatening calamity if we will. There are a multitude in our churches who are able to make small gifts, and who will make them if informed of the present need.

Has a committee been appointed in your church to co-operate in securing your *pro rata* share of this fund?

Have you ordered the attractive boxes for the collection of this fund in ten weekly installments?

Have plans been made in your church for the taking of a special offering for this fund on or before March 25?

It is *your* personal, prompt, earnest, prayerful aid that is essential.

Will you at once set in motion the forces that will make possible the generous co-operation of all the members of your church?

Please cut out this slip and mail with your contribution to the Congregational Home Missionary Society, 287 Fourth Avenue, New York.

Herewith find \$———, being a special contribution to the work of the Congregational Home Missionary Society.

Name _____

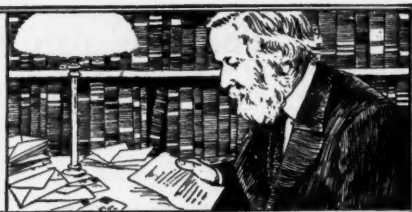
Town or City _____

Street _____ State _____

Church _____



THE CONVERSATION CORNER



Two Bird??

THE first one was started by a boy's letter (Oct. 14) about a "road runner skurrying along on the trail across the Arizona desert." "What is a



The Rocky Mountain Canary

road runner?" Allen B. has not explained—no doubt he is absorbed in the great question of "statehood" for his territory and New Mexico—but here are two answers:

Dear Mr. Martin: You ask in the Corner what a "road runner" is. A friend in California happens to write me this: "We found a road runner's nest in a palm tree, with three young birds—queer looking things, covered with quills which open and let the feathers out. This bird is found in Texas, New Mexico, Southern California and Mexico. No matter how frequently seen it is always a surprise and a delight to me. It runs along in the middle of the road with long strides, and is said to outrun a horse in speed. It is a long, slim bird with dark mixed colors, its feathers apparently edged with white. The tail is longer than the body and is elevated when the bird is running. It is an intensely interesting bird, although not a graceful or pretty one."

ONE OF THE OLD FOLKS.
North Billerica, Mass.

Dear Mr. Martin: About that road runner, its scientific name is *Geococcyx Californianus*. When I was living in Manitou, Col., a colored man captured a live specimen of the bird. It rarely, however, ventures so far north as that. My father saw it and said it stood about a foot from the ground. Chapman's Color Key to North American Birds says that it has "a soft cooing and low chattering note produced by striking the mandibles together."

Topeka, Kan.

FRANK H.

Frank makes a good use of the prize he won for describing Mr. Whittemore's "rare old bird" from Africa! The other question was about

THE ROCKY MOUNTAIN CANARY

Curiously enough, it was suggested by a letter (in Oct. 21) from this same boy; in his summer vacation in Colorado he had seen "many specimens of what is commonly called the Rocky Mountain Canary." I asked two or three, but they did not seem to know anything about that songster, and I ventured to ask Frank if he could describe its song. This was his brief reply:

The song of the Rocky Mountain Canary resembles an old-fashioned pump, when it "sucks," or a wood-saw in motion, say like this: *au-ee, au-ee, au-ee, au-ee, au-ee, au-ee!*

FRANK.

Meeting just now a recent graduate from a Rocky Mountain college I asked if she understood it. Her rendering, with prolonged accent on the first syllable and rising inflection on the second, the whole in a decided nasal tone, makes the song very emphatic, although a bit monotonous!

You notice that our correspondent does not quote at all from his North American bird book, but he sends what is much better, a picture of three "specimens," taken in Colorado. You see the boy himself mounted on the one at the right, although unfortunately his face is

partly hidden by the canary's ear; his father (a ministerial looking man!) and sister are seen with the next specimen.

This songster, although not quoted in Chapman seems to be found generally in low latitudes and with the same marked characteristics, for Mr. Whittemore hands me a picture of one he had as his attendant when at ancient Thebes on the Nile last year. The view was taken on the road from Luxor to Karnak, along the famous row of minor sphinxes, one of which is plainly seen. The native children, carrying their pet kids in their hands, I do not know by name, but the main figure is "Edward VII.," patriotically re-registered as "Teddy." Possibly you can make out with magnifying glass the official number on His Britannic Majesty's forehead—as representing the Corner it ought of course to be 26!

Mr. Whittemore speaks strongly of the rare musical capacity of this African cousin of the Colorado burro, its popular name there being "The Egyptian Nightingale." By curious coincidence, as I was about beginning to write this Corner I had a call from "Sister McPherson," formerly of the shore hospital in Labrador, now living in Mexico, who you may remember has in charge our little frozen-footed Corner-cotter, Kirkina. She showed me fine photographs of the Mexican donkeys, about which Kirkina wrote us in the Corner a year or two ago, with a picture of the one she rode on. They are called in her city "The Salina Cruz Band!" Kirkina

is now attending school in Greater New York, and learning well. As her age is not known, she was reckoned as twelve years old on the day before last Christmas—is not that a convenient birthday? She is in the family of a foreman in the artificial limb factory—another convenience, for if her new legs get broken she can have them mended right at home!

Mr. Whittemore asks the children how many heads there are, all told, in the Egyptian picture. Yes, and how many in the Colorado picture? Surely the latter would be ahead on feet, for in the make-up of the true burro or donkey, whate'er his name or where'er his hame, his feet are only second in vigor and efficiency to his voice!

ANOTHER BIRD PRIZE

And now, as I am writing, Mr. Reed, the Worcester bird-book publisher, sends me a new and beautiful little "Bird-Guide," with description and colored pictures of nearly two hundred "land birds east of the Rockies." Strange to say, it does not have the R. M. Canary, but the second page has the road runner! He offers this for the two best letters on what you have seen of winter birds. I will give you until the astronomical end of winter—i. e., the vernal equinox on March 21—to make your observations. Your letters must be short; no four-footed birds allowed!



The Egyptian Nightingale

[8 lines more.—D. F.] Well, a girl in Iowa writes:

In October there was a whole flock of meadow larks out in the field in front of our house. Do you suppose they were gathering to go South?

I don't know; better ask the "Bird Guide"!

Mr. Martin

The Literature of the Day

Sobieski's Poland

The great Polish novelist, Henryk Sienkiewicz, is best known to Americans by his story of Nero's persecution of the Christians, *Quo Vadis*. In his latest novel, *On the Field of Glory*, he becomes the commemorator of the glories and defects of Poland in its heroic age. The first charm of the tale is in this lifelike picture of the commonwealth of nobles where the king was the elected head and where every member of the warrior class felt himself the guardian of the honor of the state.

This nobler side of the Polish life is embodied in the hero, who is the last heir of a stately race reduced to poverty and therefore crossed in love. It is reflected more or less in different members of the central group of actors. The reverse side is concentrated in the lawless selfishness of the villain and the reckless, good-natured stupidity of a group of brothers who play a large part in the scenes. The latter are knights errant, taking the law into their own hands, proud of a pedigree which they trace back to Saint Peter by way of many a Polish noble, and are only reduced to order by the discipline of the war against the Turks in which King Sobieski goes out to the rescue of Vienna.

The historical novel has not often of late been made the vehicle of so much vital humor and fine literary art. Those who admire the good old plan of the novel which brings the lovers through many trials to their own at last will be satisfied, as well as those who believe that fiction may be made to interpret the spirit of history if it forgets the schoolmaster and the love of celebrities. The reader will get a better idea of the strength which made Poland the deliverer of Europe from the yoke of the Turk and the weakness which extinguished its independent life from these pages than from whole chapters of ordinary history. Yet we have but a single glimpse of Sobieski and never come near a battlefield of his great war. It is impossible, without access to the original, to judge of Mr. Jeremiah Curtin's translation. Here and there the English seems a little stiff and foreign, but one forgets this in the steady onward movement of the tale.

[*On the Field of Glory*, by Henryk Sienkiewicz. pp. 334. Little, Brown & Co. \$1.50.]

A Southern Lawyer on the South

The author of this elaborate historical and social study was a soldier of the Confederate army and since the war a successful lawyer in Georgia. His thesis is that both the North and the South were the instruments of a cosmic power urging the extremists to their follies in order that slavery might be destroyed and the white race of the South redeemed from its curse. He takes up some of the great heroes of the long contest and insists upon their equal claim to reverence. In this list are included such names as Calhoun, Webster, Toombs and Jefferson Davis.

Much space is given to the Negro question and he argues that slavery was the greatest of blessings to the Negro and

emancipation his curse. He insists that the South is and must remain a unit in its opposition to anything which looks toward Negro social recognition. As to the probable outcome of the Negro question, he believes that with the exception of a small upper class the Negroes of the South are retrograding and pleads for their segregation in a Negro state. The upper class, comprising for the most part men with a large infusion of white blood, he believes will ultimately drift to the North and probably become lost in the common population.

If Mr. Reed adds little either to the facts or the argument of a most perplexing case, at least, without indorsing his opinions or agreeing to the cogency of his argument, we may welcome the evident sincerity, dispassionate spirit and patriotic purpose of his work.

[*The Brothers' War*, by John C. Reed. pp. 457. Little, Brown & Co. \$2.00.]

RELIGION

The Scientific Temper in Religion and other Addresses, by Rev. P. N. Waggett. pp. 286. Longmans, Green & Co. \$1.50.

A series of Lenten addresses, each showing by critical discussion, some direct aid which science gives to the religious mind. The speaker assumes some scientific knowledge in his hearers, and they are not disappointed in assuming some religious knowledge in him. The author has the rare faculty of considering material facts from a student's viewpoint, and quickly returning to words of a different order, of personal appeal, warm and human. A biological problem is shown to have an absorbing moral interest.

The Work of Preaching, by Arthur S. Hoyt, D. D. pp. 365. Macmillan Co. \$1.50 net.

The author rightly says that "no book of the past can wholly meet the need of a calling that grows in difficulty and importance with every age." Subtle changes have taken place in all kinds of public speaking, on the whole in favor of naturalness. This little book on preaching responds to the change and speaks for the ministry of today. It is admirable in style and content. Rather more is said in favor of the written sermon than in many earlier works. Especially good is the advice concerning the use of texts.

The Atonement and Modern Thought, by Rev. J. B. Remensnyder, D. D., LL. D. pp. 223. Lutheran Pub. Soc. \$1.00.

That theory of the atonement which was first formulated by Anselm in *Cur Deus Homo* is here vigorously defended, though the author acknowledges that it has never been so widely assailed as it is today. Like others of his school he finds little authority in the teachings of Christ because the apostles "were not prepared" to receive this particular instruction. It is a strange misstatement of all other theories that "they make no pretense to find support in Scripture." The emphasis given to the importance of the fact of the atonement is admirable, but much of the argument is unsatisfactory.

The Evolution of Religion, by L. R. Farnell, D. Litt. pp. 234. G. P. Putnam's Sons. \$1.50. These Hibbert Lectures deal specially with the conceptions of purity and prayer as traced in a study of anthropology. The primitive instincts regarding impurity, the savage's associations with blood, are the sources of the complex rites of the higher religions. Articles considered unclean by the Hebrews were originally tabooed for animistic reasons. The development of prayer from magical to liturgical views is also followed.

Yet Another Day, by Rev. J. H. Jowett. F. H. Revell Co. 25 cents net.

Brief prayers which express the devout personal relation to God. They are written in the first person singular, and one is provided for every day of the year. The book is small

enough to be the companion of the desk, and prettily bound in white and gold.

The Book of Job, by Rev. James Altken. pp. 144. Imported, by Chas. Scribner's Sons. 45 cents net.

The series of Handbooks for Bible Classes has given us many important works, far better in their way than anything ever originated in this country. This little handbook on Job is quite equal to the best of its predecessors and for its size is the best book on the subject. Not equal to Davidson, in the Cambridge Bible, for fullness of critical treatment, it excels in its analysis, and in its summary which takes the place of text. The critical introduction is admirable and the running comment is clear, intelligible and sufficient for its purpose.

BIOGRAPHY

The Autobiography of Samuel Smiles, edited by Thomas Mackay. pp. 452. E. P. Dutton & Co. \$4.00 net.

It is a benevolent face which looks out from the frontispiece and recurs in different attitudes in the pages of this book. Mr. Smiles began life in Haddington, the birthplace of John Knox, and was educated as a physician. The story of his uneventful, but influential life, is told in leisurely fashion. His great literary successes came rather late, but *Self Help* is now one of the most widely translated and circulated books of the world. The Life of Stevenson is probably the author's greatest achievement. His wide acquaintance with interesting people, his travels, intellectual and social interests pleasantly fill the pages.

A Queen of Napoleon's Court, by Catherine Bearne. pp. 498. E. P. Dutton & Co. \$2.50 net. A vivacious and entertaining account of the Bonaparte family in all its ramifications. As Désirée was sister-in-law to Joseph, her life story was inwoven with the Imperial rise and fall, though she became queen of Sweden. Just enough political and military history is given to make the narrative intelligible. The charm of the book lies in its illuminating anecdotes and characterization of the famous men and women of the time. The author defends the reputation of Josephine.

The Abolitionists, by John F. Hume. pp. 224. G. P. Putnam's Sons. \$1.25.

The author was a leader in the Anti-slavery movement and this defense of the Abolitionists is largely based on personal experience. Particularly valuable are the biographical sketches of the leaders and the chapter on *The Underground Railroad*. The author was not an admirer of Mr. Lincoln and unintentionally reveals something of the harassing opposition endured by the great President from the Anti-slavery people. As an historical document, helping one to understand a perplexing period of our history, this personal record is of considerable value, though the reader must bear in mind its naturally prejudiced attitude.

Russell H. Conwell; the Work and the Man, by Agnes Rush Burr. pp. 365. John C. Winston Co. \$1.00.

An enthusiastic appreciation of a well-known Baptist pastor in the form of a biography and study of his life and work and the text of two of his most popular lectures. Portraits and illustrations are added, but no index.

American Pioneers, by William A. Mowry and Blanche S. Mowry. pp. 363. Silver, Burdett & Co. 65 cents.

A supplementary reader containing well written accounts in Part First of pioneers of civilization and in Part Second of pioneers of reform. Such names as Capt. John Smith, Blackstone, the first Boston settler, Daniel Boone, David Crockett, Jefferson, Horace Mann, Mary Lyon, General Armstrong, John Eliot and John B. Gough, suggest the scope and interest of the book.

HISTORY

Salve Venetia, by Francis Marion Crawford. 2 vols. pp. 517, 441. Macmillan Co.

In the story of Venice Mr. Crawford has a congenial theme. His method is that of the gleaner and his pictures of circumstance and character are vivaciously and charmingly drawn. He refuses to weary his companions with too much detail and lightens the progress with abundant anecdote. Mr. Pennell's drawings are of unequal charm. At his best, usu-

ally in the simpler efforts, his pictures are delightful; the more ambitious attempts often seem crude in the drawing or coarsened in the reproduction. All lovers of the most individual and charming city in the world will find pleasure in recalling its lanes and bridges, its canals and palaces and churches and the broad spaces of the great lagoon, in these entertaining pages.

American Diplomacy, by John Bassett Moore, LL. D. pp. 287. Harper & Bros. \$2.00.
The triumphs of American diplomacy have been scattered all along our history. Not least among them are the skillful negotiations in France and England of Franklin and his associates, which ended in peace with the mother country. Mr. Moore has sketched the aims and achievements of our great Presidents and Secretaries of State in an interesting and informing fashion, and made a book which patriotic Americans will enjoy and profit by.

A Short History of Germany, by Ernest F. Henderson. pp. 471. Macmillan Co. \$2.50 net.
A new edition in a single volume of the full and helpful history which was favorably reviewed in our columns two years ago.

Life in the Eighteenth Century, by George Cary Eggleston. pp. 264. A. S. Barnes & Co. \$1.20 net.

This study embodies a mass of interesting material which the author has sifted and arranged so as to give a picture of colonial life and its manners and customs. The book is helpfully illustrated.

LITERARY STUDIES

In the Name of the Bodleian and other Essays, by Augustine Birrell. pp. 312. Chas. Scribner's Sons. \$1.00 net.

Mr. Birrell unites the practical duties of the politician with the labors and enjoyments of a literary man in a notable and interesting degree and these essays are marked by the qualities of insight, humor and good sense which have obtained him so wide a hearing. They are observant, meditative, reminiscent and above all humorous. Opening with a picture of history in the title essay, such topics as Gossip in the Library, Lawyers at Play, The Johnsonian Legend, Our Great Middle Class and Contempt of Court will show the range of topics.

Lectures and Essays, by Alfred Ainger. 2 vols. pp. 407, 335. Macmillan Co.

This collection of the late Canon Ainger's essays and lectures have been put together by his literary executor, H. C. Beeching. It reveals his interest in literary history from the point of view of an ethical thinker and his delight especially in Shakespeare, Lamb and Tennyson. The Shakespeare essays are characteristic, including his interesting study of the popular origins from which Shakespeare drew his character of Falstaff. In a way Canon Ainger belongs rather to the Victorian age than to the paradoxical literary criticism of the present. The essays introduce us to the companionship of a genial and well-furnished mind.

Master Pierre Patelin, Englished by Richard Holbrook. pp. 116. Houghton, Mifflin & Co. \$2.00 net.

Among the popular farces of the Middle Age which have survived to us this has most interest of a literary quality. It gives a curious picture of manners, tastes and amusements in the middle of the fifteenth century. A historical introduction makes its place in literary history clear and it is illustrated by facsimiles of old wood cuts from the manuscripts.

VERSE

The Poems of Trumbull Stickney. pp. 312. Houghton, Mifflin & Co. \$1.50 net.

A New Englander by family and inheritance, the author spent most of his short life abroad, coming back with the highest degree of the Paris University to teach Greek at Harvard. The poems evince a high degree of poetic sensibility and no little constructive and musical power. They are strongest in the field of classical study which Mr. Stickney made his own, the most perfect work being a dramatic handling of Prometheus the Fire Bringer. The motive of sentiment informs a large proportion of the poems in a spirit of sadness and disillusionment. The author at his death put the manuscripts into the hands of friends and they have made perhaps too comprehensive a

selection for literary interest, though not for a personal monument. The power of happy expression and at least of occasional picture-making in a line or a single group of words is the author's happiest gift, as, for example, the picture of a poplar tree in sunlight,

A ghost of green in a golden rain.

The City, by Arthur Upson. pp. 134. Macmillan Co. \$1.00.

Mr. Upson has made use of the old legend of the appeal of Abgar, king of Edessa, to Christ and Christ's reply, to make a striking though not wholly satisfactory drama. The merit of the verse is unusually high, the difficulty is that no essential connection is traced between Christ's promise and the catastrophe, so that we are left with a sense of unfulfillment. The Octaves in an Oxford Garden and the sonnets are more satisfactory and suggest a poetic gift of promise.

The Great Adventure, by George Cabot Lodge. pp. 90. Houghton, Mifflin & Co. \$1.00 net.

These sonnets deal with life, love and sorrow. They are the work of a young man, as evidenced by melancholy, sensuousness and the enthusiasm of friendship. The final book is devoted to a lament for and appreciation of Trumbull Stickney.

The Baglioni, by Henry Lane Eno. pp. 148. Moffat, Yard & Co. \$1.25.

A tragedy in the congenial field of medieval Italy. The verse is well handled, but the action falls short of that haunting quality of inevitable fate which makes the grip of the tragic drama.

Books Received

(During the Week Ending Feb. 5)

NATIVE MINISTRY OF NEW HAMPSHIRE, by Rev. N. F. Carter. pp. 1,017. Rumford Printing Co., Concord, N. H.

IN MEMORIAM, annotated by the author. pp. 265. Macmillan Co. \$1.00.

THE VISION AT THE SAVOY, by Winifred Graham. pp. 320. F. H. Revell Co.

ALEXANDER GIFFORD OR VILET'S BOY, by Rev. H. A. Merrill. pp. 331. Newcomb & Gauss, Salem, Mass.

THE DEVELOPMENT OF THE FEELING FOR NATURE IN THE MIDDLE AGES AND MODERN TIMES, by Alfred Biese. pp. 376. E. P. Dutton & Co. \$2.00 net.

DESCARTES HIS LIFE AND TIMES, by Elizabeth S. Haldane. pp. 398. E. P. Dutton & Co. \$4.50 net.

DAYS OF THE PAST, by Alexander Innes Shand. pp. 319. E. P. Dutton & Co. \$3.00 net.

THE PROPHET OF THE POOR, THE LIFE STORY OF GENERAL BOOTH, by Thomas F. G. Coates. pp. 354. E. P. Dutton & Co. \$1.50 net.

THE CENTRAL TIAN-SHAN MOUNTAINS, 1902-1903, by Dr. Gottfried Merzbacher. pp. 294. E. P. Dutton & Co. \$3.50 net.

THE MIRACLES OF OUR LADY SAINT MARY, brought out of divers tongues and newly set forth in English by Evelyn Underhill. pp. 308. E. P. Dutton & Co. \$2.00 net.

HANS HOLBEIN THE YOUNGER, by Ford Madox Hueffer. pp. 178. E. P. Dutton & Co. 75 cents net.

THE MOST POPULAR HOME SONGS, selected and arranged by Gilbert Clifford Noble. Paper. pp. 124. Hinds, Noble & Eldredge, New York.

THE ETERNAL SPRING, by Nellie Boyce. pp. 403. Fox, Duffield & Co., New York. \$1.50.

EFFICIENCY AND RELIEF, by Edward T. Devine, Ph. D., LL. D. pp. 45. Macmillan Co. 75 cents.

THE LAST SPIKE AND OTHER RAILROAD STORIES, by Cy Warman. pp. 286. Chas. Scribner's Sons. \$1.25.

THE BEST ADDRESS EVER MADE, by Rev. Rhys E. Lloyd, D. D. pp. 47. Hays, Cushman Co., Chicago. 25 cents.

THE ELEMENTS OF ENGLISH GRAMMAR, by Albert LeRoy Bartlett and Howard Lee McBain. pp. 345. Silver, Burdett & Co.

THE DEVELOPMENT OF THE SUNDAY SCHOOL, 1780-1905: the official report of the Eleventh International Sunday School Convention. pp. 712. Exec. Com. Int. S. S. Assn., Boston. \$1.00.

SCHOOL HISTORY OF THE UNITED STATES, by Henry W. Elson. pp. 467. Macmillan Co. 90 cents.

ARGUMENTATION AND DEBATE, by Craven Laycock and Robert Leighton Seales. pp. 361. Macmillan Co. 60 cents.

THE PHYSICAL NATURE OF THE CHILD AND HOW TO STUDY IT, by Stuart H. Rowe, Ph. D. pp. 211. Macmillan Co. 90 cents.

MICKY, by Olin B. Lyman. pp. 241. Richard G. Badger. \$1.25.

THE UNREALIZED LOGIC OF RELIGION, by W. H. Fitchett, LL. D. pp. 275. Eaton & Mains. \$1.25 net.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Feb. 18, Sunday. *Wonders of Healing*.—Mark 1: 29-45.

Peter's mother-in-law was ill—she was healed—she ministered to Jesus. Let us make her an example of our healing of spirit through the power of Christ and its practical use. The leper's malady was incurable, he applied in faith to Christ and was straightway cleansed. Let discouraged sinners ponder the example. When Jesus appeared as healer, he appeared in character. He cannot abolish the succession of the generations for which death serves but he still pities and gives the eternal and unending life.

O Thou who art Thy people's life and health, their joy and crown, so dispose our hearts to joyful obedience that we may obtain the strength we need for work and may endure with patience the trials and sufferings which Thou dost suffer to come upon us. And make us sharers of the eternal life of love and joy through faith.

Feb. 19. *A New Trial*.—Num. 23: 13-26.

How recklessly the king spends for his purpose. The altars smoke on the mountain top, but the answer is the same. God is not a man, that he should change. Even the neutral attitude which the king asks is impossible to the prophet. There are no neutralities with God where his own people are concerned. If it is God's pleasure to give us the kingdom, in due time the kingdom shall be ours.

Feb. 20. *The Scepter out of Israel*.—Num. 24: 10-25.

Compare the prophecy of Jacob [Gen. 49: 10], in which the scepter belongs to Judah. In this form of the story Balaam, incorrupted and protected by his prophetic character goes safely to his own place. But we are told [Num. 31: 8] that he was slain at last among the thousands of Midian.

Feb. 21. *Deborah*.—Judges 4: 1-16.

The notable quality in Deborah is strength—all the more notable in a woman. She judged because she was a prophet. One wonders what her husband was like. A Jewish tradition is that he was the same as Barak, but [v. 6] Barak is summoned from a distance to his work.

Feb. 22. *The Song of Deborah*.—Judges 5: 1-23.

This song is older than the preceding story and gives a more graphic account both of the distress of Israel and of the battle. The stormcloud drove the torrent down the river on the chariots of the enemy. Jael, like Deborah, represents strength in womanhood. While her enemy sleeps she kills him with the weapon at hand. We are not to apply the standards of our present advance in ethical knowledge to the deeds of war recounted in this splendid ancient poem.

Feb. 23. *An Unknown Prophet*.—Judges 6: 1-10.

Let this man stand for the many unrecorded prophets of the ancient Church. God did not leave himself without a witness. Later on the prophets lived in companies and organized schools—in idea like our theological seminaries. And always their testimony is that which we need continually repeated—the testimony of the interested and active presence of God.

Feb. 24. *The Message to Eli*.—1 Sam. 2: 27-36.

Here is another unknown prophet. Note the title of his office—a man of God. He comes with a message of reproach and judgment. For there was evil in the very house of the high priest—the evil of an indulgent father and self-seeking sons. Note the punishing quality of a man's own sin—his suffering through the evil deeds of his own neglected children.

Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

A New Pastor and a Fine Gift

The Flushing church has been doubly blest on a single day. The first Sunday in February the new pastor, Rev. C. Rexford Raymond, formerly at Bellevue, O., began his ministry, being greeted by large and enthusiastic congregations. The Flushing people are noted for their loyalty, and though keen grief was expressed at losing first Dr. French and then Mr. Fitch, now at Mt. Vernon Church, Boston, they have rallied to support each successor with great intensity. Their devotion has been rewarded with a truly apostolic succession of spiritual leaders.

Following the regular notices for the week, Mr. Raymond announced to the astonished congregation that his unsuccessful search for a permanent home had been suddenly and happily terminated by the gift to the church of a fine parsonage.

Deep emotions were stirred by the opportune and graceful present, especially when it was learned that the donors were Mr. G. Howland Leavitt and Dr. John Abbott French. The parsonage is a memorial to Mrs. Annabel Howland Leavitt, mother to the first-named donor, and to her daughter, who became Dr. French's wife during his pastorate of twenty years, from which he retired in 1902. Mrs. Leavitt was a charter member of the church and a woman of rare worth, to whom the enterprise owed much strength. The new parsonage is a twelve room house, beautifully designed, built only four years ago, and is worth about \$12,000. It stands next to the large corner on which the church and chapel are located, making this church property one of the most valuable and attractive in the denomination in this vicinity.

The First Church in Morrisania

By this title, few would recognize the Forest Avenue Congregational Church, Bronx, of which Adam McDonald Reoch is pastor. Yet fifty-five years ago in the open country, and in the heart of the territory identified with the famous Morris family, this church was organized, only eleven years after that of Broadway Tabernacle. Mr. Reoch came from one of our Washington, D. C., churches in 1898. In the seven years he has received 270 members.

But Morrisania now exists only in name. It has become a part of the Borough of the Bronx, that young giant whose limbs grow so rapidly that the swift development of Brooklyn in recent years will be as nothing if the Bronx pace keeps up. So that Mr. Reoch's 270 have been singing *Onward, Christian Soldiers*, in more senses than one, and most of them have united with the church under the influence of an itinerant habit, which explains why the total membership is now 240, instead of twice as many. The same spirit of pilgrimage characterizes all New York churches. The pastors preach to a steady procession, and their congregations can consistently sing, "We are but strangers here." Houses are going up in blocks, sometimes consecutive blocks. Sales are so multiplied, and landlords come and go so quickly, that tenants cease to inquire—they pay the janitor and make sure of a receipt, and perhaps themselves next month fall in with the procession. Under these conditions, the pastor's work is arduous. Out every evening, a visitor before breakfast, he feels the need of deep courage.

The doubling of the membership during the present pastorate is therefore a strong testimonial, especially as a long debt and a poor edifice have hampered the work. After twice increasing the pastor's salary the church this year will tackle its remaining debt with vigor. There is a parsonage next the church building, despite the almost infallible Year-Book. The neighborhood of the church is rapidly improv-

ing. The splendid Morris High School near, on a commanding site, is visible many miles away. Last year Mr. Reoch received forty-one new members and this year already eleven more. At a referendum service recently on the topic, *Is the World Growing Better?* members gave in their reasons in writing and the pastor's discourse answered them. If Port Morris ever becomes a great harbor, as is prophesied, Mr. Reoch has an organization of Girl Warriors who will doubtless assist in its defense.

The Conference of Religion Expanding

This organization, whose chairman is Dr. James M. Whiton, and whose executive committee includes three Congregationalists and three Episcopalians, two each of Presbyterians, Unitarians and Jews, and one each of Universalists, Dutch Reformed and Baptist, is quietly and steadily pursuing its work of education as to the essentials of religion, especially in their bearing on the moral and civic problems of society and the individual. Rev. W. B. Allis of Mt. Vernon has been elected general secretary. The conference has decided on a forward movement, and has considered the feasibility of adding to the local meetings of the conference which are held every few weeks in churches of various faiths, a regular religious service in some central locality where need may be discovered on the East Side. Also the conference will co-operate when desirable with other organizations seeking to promote legislation for moral and social reform. The motto of the conference is thus expressed: Religions are Many—Religion is One.

Ten Years of Christian Federation

The New York Federation of Churches and Christian Organizations has celebrated its first completed decade of work. Secretary Walter Laidlaw reported that for the first time in its history the federation had no debt. As executive secretary he gave many interesting facts and statistics along lines familiar in these columns. The federation is now spending over \$16,000 per year. An earnest address showed that neither Protestantism nor Roman Catholicism is keeping pace with the increase in population, which is at the rate of 316 every day. Brooklyn is credited with giving the federation the largest opportunity it has yet had in a number of districts simultaneously, there being nine sub-federations doing effective work.

Religious Instruction on Wednesday Afternoons

One session of the Inter-Church Conference on Federation last November concerned religious instruction. The City Federation after its anniversary business was concluded, provided a discussion on the subject: Should and can the public schools allow enrolled children on Wednesday afternoons, to attend religious instruction in the churches of their family faith, as a substitute for regular school work? Dr. George U. Wenner of Christ Lutheran Church began the discussion as at Carnegie Hall. His sexton is a certified teacher, so that pastor, deaconess and sexton have arranged six graded classes, some meeting one hour, the rest two hours each week, failure to attend being followed by expulsion. Dr. Wenner's affirmative address was strongly supported by many leaders in religious teaching, such as Dr. Stimson, Rabbi Pereira Mendes, Rev. Milton Littlefield, Father McMillan of the Paulist Fathers and others. The serious difficulties and dangers of the proposition were not minimized, and finally a committee was appointed to call another and more important conference. Sunday schools came in for the regulation criticism and defense. The main argument advanced for the Wednesday afternoon proposition seemed to be its value as a check on present day materialism. Dr. Laidlaw stated that Protestant communicants in

the city are decreasing at the rate of one-tenth of one per cent. per annum.

SYDNEY.

Attractions of a Western Field

BY REV. OLIVER P. AVERY, OKLAHOMA CITY, O. T.

Our state home mission superintendents of the West constantly appeal for pastors for new and old fields. These oft reiterated calls are an evidence, not only that the work is increasing, but that ministers in the overcrowded East do not know of the inviting features of work in the West.

The first attraction to the West is such as induced the Apostle Paul to go West: there was a man beseeching him, "Come over and help us." Need is a strong appeal, and our superintendents can tell of many a place waiting for some helper to come. They can tell also of opportunities for life as heroic as that demanded in foreign service and of sacrifices as tragic as those made in Boxer lands. They know, too, of men whose lives have been the cost of establishing the church in hard fields. The call is for Pauls; men who have faith to sacrifice for the work; who are keenest to grapple with the needs of aggressive life in the new West; men of the highest order of consecration, enthusiasm and training. Only the best can work here to advantage.

A strong incentive to Western work is found in the reality of life in the newer fields. Among new acquaintances interested in new enterprises people have time only for reality. Undue conventionality in church work is dispensed with and the first question is not, "What have others done?" but, "What will best bring the results that we are striving for?" Hence a man has the best opportunity to make his individuality count. Consecrated ingenuity and initiative have their fullest liberty in the West. "Macedonia" spells opportunity for the best that is in the man.

A final inducement is offered in the promise of results. The West has been looked upon as on the whole a hard field. However that may be, it is the field in which results are attained, not only for the future but in the immediate present. Our denominational statistics for 1903 show that in Connecticut only one conversion was recorded for every twenty professing Christians. In Massachusetts there was only one "confession" of Christ for every twenty-nine who professed to be his followers. (These figures include ministers as well as laymen.) In South Dakota we find a higher percentage of efficiency, or at least of result. There the ratio is one confession to sixteen Christians. In Oklahoma, not yet a state, the percentage is still higher, being one to six. Whatever the reason, the Christian life in this new field, so far as Congregationalism is concerned, is nearly five times as effective in winning others for Christ as it is in Massachusetts. In other words, ministers in this new field can accomplish five times as much, in proportion to the membership, as they could in Massachusetts.

When Paul went to Macedonia he planted the seed for a church at Philippi and another at Thessalonica. This seed found early harvest in these two centers of Christian influence, but more particularly they called forth three grand epistles which will live to inspire the world so long as the Church endures. Paul found Macedonia a hard field. He was beaten and imprisoned, but the results for the kingdom are his abundant and eternal reward.

For the blessing of one's own life in heroic service, for the accomplishing of immediate results for the kingdom, for the privilege of building for the future, the West says, "Come." And even though some conditions are hard, you will find over in this Macedonia some of the "noble" citizens of "Berea," such as greeted Paul after he had been beaten in Thessalonica.

My heart leaps up when I behold an undergraduate.—A. P. Stanley.

Church and Ministerial Record

Calls

HATFIELD, GEO. B., Tyndall, S. Dakota, to N. Fairfield, O. Accepts.
 HATT, THOS. B., to remain another year at N. Anson, Me.
 HERMAN, FRED'K W., Irondequoit, N. Y., to W. Seneca Ch., Buffalo. Accepts.
 ISAACS, WM. J., Spencer, Neb., to Goltzy, Okl.
 JACKSON, E. G., Pomeroy, Wn., to Creede, Col.
 LADE, JAS., Second Ch., Hanover, Mass., to Bristol, N. H. Accepts.
 LAING, E. W. (M. E.), Battle Creek, Mich., to Chelsea Ch., Kansas City, Kan. Accepts.
 MCELHINEY, CHAS. H., Ashland, Me., to Kennebunk.
 NELBOR, CHAS. H., Green River, Wyo., to Pendleton, Ore. Accepts.
 REEVES, CHAS. E., Fairport, N. Y., to Princeton, Mass. Accepts.
 RICE, J. H., Alton, Ill., to Emporia, Kan. Accepts, and is at work.
 WARREN, FRANCIS, Cincinnati, O., to Ceredo, W. Va. Accepts.

Resignations

CROWDIS, EDWIN G., Menasha, Wis.
 FRANCIS, ARTHUR J., Mayflower Ch., Indianapolis, Ind., to take effect May 1.
 GORTON, PHILO, Littleton, Col.
 HAWKES, ALBERT S., Amethyst Ch., Creede, Col.
 KINNEY, GEO. W., Sherman, Mich., to take effect April 1.
 LUDLOW, THOS. V., Lawnview, Okl.
 MACFARLAND, CHAS. S., Maplewood Ch., Malden, Mass., to take effect June 1, after six years' service.
 TUBBS, CHAS. S., Mayflower Ch., Toledo, O., to complete his studies at Oberlin Sem.

Stated Supplies

BLAKE, A. B. (Meth.), at Barton, Vt., during three months' vacation of Rev. W. A. Warner.
 KELLEY, THOS., at Lewis, Io., till a pastor is secured.

Personals

MUTCH, WM. J., Howard Ave. Ch., New Haven, Ct., was surprised, on his recent birthday, by a visit from about sixty young people, who gave him a fine easy chair as a birthday remembrance.
 RICHARDS, THOS. C., W. Torrington, Ct., is giving in various churches an illustrated lecture on Samuel J. Mills—the Hero of the Haystack. The illustrations have been gathered from old books, paintings and manuscripts and include as well beautiful modern views of the historic scenes. The lecture is free, the speaker only stipulating for his expenses and that a collection shall be taken for the American Board. He hopes to raise, in this way, \$1,000 for the Board's centennial fund.
 WRIGHT, CHAS. C., a charter member of the church in Cobden, Ill., and a deacon since its organization, celebrated Feb. 4 his ninety-first birthday. A group of friends and relatives, including the pastor of the church, gathered at his house, and the Lord's Supper was observed.

Churches Organized

MIDLAND, RICE CO., KAN., rec. 2 Feb., 15 members. Rev. D. E. Winslow, pastor.

Dedications

LANCASTER, MASS., Rev. D. B. Scott. Renovated house of worship rededicated, with addresses by Dr. W. W. Jordan, pastor of the daughter church at Clinton, by Rev. Lawrence Phelps and Dr. Eldredge Mix. Letters read from Dr. G. R. Leavitt of Beloit and other former pastors. About a year ago, Mr. G. E. P. Dodge of Chicago, a Lancaster boy, died, bequeathing \$15,000 to this church for a chapel. As it already has a chapel and the \$4,000-\$5,000 needed for remodeling could be raised by subscription, the bequest remains intact as a permanent endowment fund. A marble tablet has been set on the west wall of the chapel bearing in letters of gold this inscription:

To the memory of George Edward Payson Dodge, a generous benefactor of this church and the friend and helper of many in whose hearts alone his bounty is recorded.

LANE, S. D., Rev. J. E. Hughes. House of worship dedicated in this new town on Wessington Springs extension of C. M. & St. P. R. R. Wessington Springs adjourned its services to join in the Lane dedication.

SHIRLEY, ME. New church building dedicated Feb. 8, with sermon by Dr. Smith Baker. Fine bell purchased and set.

SULLIVAN, O. New, comely and much-needed house of worship.

Waymarks

(Covering one year, unless otherwise specified.)

BALTIMORE, MD., Canton, Rev. B. P. Capshaw. During 1905, though pastorless, 13 members received and about \$300 spent for repairs. In six weeks since pastor came, seven members welcomed, and minister given a present.

CRETE, NEB., Dr. J. W. Cowan. Accessions, 93; on confession, 72; benevolences \$2,456; home expenditures \$2,670. Jan. 3, a consecration service for the various church committees held, the pastor addressing to each fitting words expressing the expectations and responsibilities centered in them. Evening service to be evangelistic the rest of the winter.

DURHAM, N. H., Rev. W. S. Beard. \$2,450 received and distributed in 1905; \$275 paid on church debt; \$300 for missions. Sunday school enrollment increased from 54 to 127. New cradle roll of over 20 names framed and hung on wall. Subscription being circulated for improving church property, several persons contributing \$50 each.
 GREENWICH, MASS., Rev. D. L. Kebbe. 16 members received since Jan. 1, 1905, on confession 14.
 HOLLIS, N. H., Dr. S. L. Gerould. Receipts, \$1,275; benevolences, \$293, besides legacy of \$560 to A. M. A. and missionary box valued at \$52. Twentieth annual record prepared by pastor includes statistical report and parish memoranda, chronologically arranged, of present interest and great historic value.

KENSINGTON, CT., Rev. E. H. Olmstead. At annual meeting letters read from five ex-pastors. Benevolences increased, largest gain in membership since 1895, and increase of 25 per cent. in Y. P. S. C. E. membership. Church co-operates with neighboring church in support of an Italian mission. Telephone placed by parishioners in parsonage.

LAWTON, OKL.—23 members received since the coming of Rev. O. B. Loud in June, 1904.

LEE, MASS., Rev. H. W. Smith. Home expenses \$4,020; benevolences \$6,146.

MARLBORO, CT., Rev. S. A. Araham. Pastor and wife given purse of money at New Year reception. Bible study class replaces regular midweek meeting. This and recently organized social club well supported. Auditorium carpeted anew and pews newly cushioned.

PETALUMA, CAL., Rev. Chester Ferris, pastor since Sept. 1. During 1905, 42 accessions, with net gain of 30 per cent. Home expenditures, \$2,500, and for missions about \$385. Recent features: "Go-to-Church Band" among the children, with talk by pastor at morning service; church kindergarten at that hour, where mothers may leave their children; organization of a chorus choir for Sunday evenings.

PLYMOUTH, CT., Rev. E. J. Lewis. Members added 26, on confession 20; receipts \$2,400; material improvements \$500.

PULLMAN, WN., First, Rev. F. O. Wyatt. Improvements in church property, purchase of 175 hymn-books, improvement of electric lights, including present of pulpit lamp from young men's class in Sunday school; last \$200 paid on parsonage debt to C. C. B. S.; 40 members added, 27 on confession.

REDLANDS, CAL., Dr. J. H. Williams and Rev. A. W. Palmer. Accessions 103, on confession 66; toward pledges of \$8,504 on church debt, \$6,878 paid since May; benevolences about \$1,600. Amendments to constitution adopted increasing board of deacons from seven to 10, and providing for treasurer and committee on benevolences.

RED LODGE, MONT., Rev. Geo. B. Spalding, Jr. On a stormy November night, \$190 pledged by a half-dozen enthusiastic workers to renovate church edifice; sum soon made up to \$500. Under an auditorium electrically lighted and equipped with opera chairs, a new heating plant installed, with additional excavations for new classrooms; auditorium repainted and redecorated and Endeavor Societies reorganized and brought into close working relationship with the church.

ROCHESTER, VT., Rev. H. W. Hildreth. Benevolences largely increased; 89% as many males as females attend; accessions five.

SABETHA, KAN., First, Rev. C. L. Fisk. 91 members received, 72 on confession. Total membership, 335. Benevolences increased about \$100.

Royal

Baking Powder

Absolutely Pure

Made from Pure Grape Cream of Tartar

In baking powder Royal is the standard, the powder of highest reputation; found by the United States Government tests of greatest strength and purity.

It renders the food more healthful and palatable and is most economical in practical use.

Housekeepers are sometimes importuned to buy alum powders because they are "cheap." Yet some of the cheapest made powders are sold to consumers at the highest price.

Housekeepers should stop and think. Is it not better to buy the Royal and take no chances—the powder whose goodness and honesty are never questioned?

Is it economy to spoil your digestion by an alum-phosphate or other adulterated powder to save a few pennies?

ROYAL BAKING POWDER CO., NEW YORK

SEDALIA, MO., Rev. J. L. Ellis. Average congregations increased 18%.

SOMERVILLE, MASS., *Prospect Hill*.—Woman's Union earned and contributed during last year \$915. During the pastorate of Rev. R. G. Woodbridge, which began in 1902, a debt of \$17,000 has been reduced to \$7,492, a \$5,000 parsonage secured and 58 members added.

SPRINGFIELD, VT., Rev. A. C. Ferrin. Accessions, 18, on confession, 13; total membership, 347. Benevolence, \$1,200; Sunday school became practically self-supporting; society closed year without debt, first time in several years. In five years church received 107 members, 60 on confession; net increase, 55. Pastor's salary increased \$100.

ST. JOSEPH, MO., *Tabernacle*. Rev. J. B. Kettle. 25 members received, twelve on confession; benevolences \$1,500; new heating plant installed at cost of about \$900. Division A. of Endeavor Society, with 18 members, has given \$9 per member; 12 are tithe givers. Early last summer the church, under the leadership of the pastor organized a Sunday school in a small bakery at Wyatt Park, on the east side of the city. Later a lot was secured and a neat chapel opened Dec. 8. The property cost about \$1,500. A well attended and growing Sunday school is being maintained, and other services will be held and the work developed as the opportunity offers.

STURBRIDGE, MASS., *First*, Rev. J. C. Hall. Church building 120 years old and visible for miles around, has been painted; vestry painted and otherwise improved. Church has endowment fund of \$7,900; Ladies' Aid and Y. P. S. C. E. have substantial balances in treasury.

SUN PRAIRIE AND TOKEN, WIS., Rev. C. W. Stark. Interest at *Sun Prairie* steadily increased for four years, until at morning service church is completely filled. Mortgage held by C. C. B. S. to be burned in a few weeks. Ladies' Aid raised \$296 last year. On Christmas pastor remembered with purse of \$20, load of hay, and his wife with numerous gifts. At *Token* on Christmas eve, pastor presented with a beautiful fur robe, a pair of fur driving mittens, 70 bushel of oats and corn.

WORCESTER, MASS., *Lake View*, Rev. A. V. House. Net gain in membership 23, making enrollment 104, good material advance. Church voted to ask \$100 less of the City Missionary Society this year. Congregations increasing. Address at roll-call by Dr. Willard Scott.

Temperance

The so-called tax exemption of alcohol bill now before Congress known as H. R. 7,079, is so heartily indorsed by the journals of the liquor trade that it would seem to deserve defeat. With free alcohol the distiller will increase his facilities, the wholesaler will be enabled to carry a much larger stock and the retailer will have increased profits from increased trade, so says the *Liquor Dealers Journal*.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 19, 10.30 A. M. Subject, What Shall be Our Attitude Toward the Plan of Organic Union between the Congregational, Methodist Protestant and United Brethren Denominations approved by the General Council at Dayton, O., Feb. 6-9. Speakers, Messrs. A. E. Cross, F. W. Merrick, C. S. Nash, A. F. Pierce, C. H. Rutan and F. K. Sanders.

NEHEMIAH ADAMS MEMORIAL SERVICE, Union Church, Boston, Feb. 18, 7.30 P. M. Speakers, Drs. S. L. Loomis, A. H. Plumb and Alexander McKenzie.

WOMAN'S BOARD OF MISSIONS PRAYER MEETING, Pilgrim Hall, 11 A. M., every Friday.

SATURDAY BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Dr. W. T. McElveen, leader.

FOR BABY RASHES,

Itchings and Chafings, Cuticura Soap and Cuticura Ointment are Worth Their Weight in Gold.

The suffering which Cuticura Soap and Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for the skin and scalp. Infantile and birth humors, milk-crust, scald-head, eczemas, rashes, itchings, chafings and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, are speedily, permanently, and economically cured when all other remedies suitable for children and even the best physicians, fail.



Beneficial to elderly people who suffer from dryness of mouth and throat. In boxes only.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BELCHER.—In Boston, Mass., Feb. 7, suddenly, Mrs. Robert E. Belcher (Agnes Ella Gallagher), daughter of Dr. William Gallagher of Thayer Academy, Braintree, formerly of Easthampton, aged 26 yrs., 8 mos., 17 dys.

COLLINS.—In Newark, N. J., Feb. 5, Rev. Caleb C. Collins, scribe of the Congregational Association of Northern New Jersey, and formerly acting pastor of Belleville Avenue Church in Newark, aged 75 yrs.

GRAHAM.—In Brooklyn, N. Y., Feb. 8, Rev. Curtis Graham, aged 57 yrs. First licensed as a minister he joined the Congregational body in 1885. In 1890 he retired from the ministry because of failing health.

HANKS.—In Augusta, Me., Feb. 1, Mary Jane Little, wife of Charles J. Hanks, aged 63 yrs., 3 mos., 21 dys.

SKEELE.—In Painesville, O., Feb. 3, at the home of her son, Rev. Arthur F. Skeele, Elizabeth Blodgett, widow of Rev. John F. Skeele, aged 83 yrs.

STOCKWELL.—In Providence, R. I., Feb. 9, suddenly, Thomas S. Stockwell, aged 68 yrs. Thirty years commissioner of public schools for the State of Rhode Island and 30 years deacon in the Central Congregational Church of Providence.

WHITE.—In Roxbury, Mass., Feb. 8, Mrs. Fred O. White, who has been prominent in the administration of the Woman's Home Missionary Association and the Seamen's Friend Society.

WOODWARD.—In Worcester, Mass., Jan. 31, Abbie E., widow of Josiah L. Woodward, aged 93 yrs.

FREDERICK LYMAN STEBBINS

Deacon Frederick Lyman Stebbins, aged fifty-one years, died at his home in Belchertown, Mass., Jan. 29, after a long and painful illness.

Deacon Stebbins was a native of Belchertown, son of Eby W. and Ardiella Cowles Stebbins, a descendant of Benjamin Stebbins, one of the first settlers of the town, and of Rowland Stebbins, one of the first settlers of the Connecticut Valley. He leaves beside the widow, Bathsheba Sanford Burnett, two children, Ella A. and John, and a brother Willard C. Stebbins of Chicopee.

The death of Deacon Stebbins is an irreparable loss to the community and to the Congregational church of which he has been a member since 1871 and a deacon since 1886. As superintendent of the Sunday school for many years, as a member of the Christian Endeavor Society and in all departments of church work, he has been active, reliable and wise. He served the town in various official capacities. He was a master of the Grange for several years and in all the affairs of the town, stood for that which is highest and best. His home life was unselfish and beautiful. While his physical nature yielded to disease, his courage and faith failed not, because founded upon God, the Rock of Ages.

W. H. HOPKINS

William Henry Hopkins, only child of Rev. W. H. Hopkins, pastor of the First Congregational Church, Berkeley, Cal., died at Berkeley, Feb. 3, aged fifteen. A gifted and lovable boy, a student of the Berkeley High School and a member of the First Church, he had endeared himself greatly in Berkeley as in Foughkeepsie, N. Y. Deep sympathy is felt for Mr. and Mrs. Hopkins. Funeral services were held Feb. 5, at the pastor's home, conducted by Dr. J. K. McLean and Prof. J. W. Buckham.

SUSAN H. WHITE

Born in Marblehead, Mass., June 17, 1820; died Feb. 1, 1906. She was an untiring worker in the First Church, which she loved with a passionate devotion and served with all the power of her loving nature. For years she has gathered around her a company of congenial spirits,

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who studied the needs of mission fields and gave generously for the work. Surrounded by the flowers which she loved and the friends who counted her home a place of pilgrimage, she lived her humble life of saintliness and far-reaching influence. "This woman was full of good works and almsdeeds which she did"; and hers was an example of a humble, unobtrusive life, without possessions, which pervaded and blessed the whole community.

Bad Blood

Is responsible for most of the diseases and ailments of the human system. It seriously affects every organ and function, causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles. Take

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which purifies and enriches the blood as nothing else can.

For testimonials of remarkable cures send for Book on the Blood, No. 3. C. I. Hood Co., Lowell, Mass.

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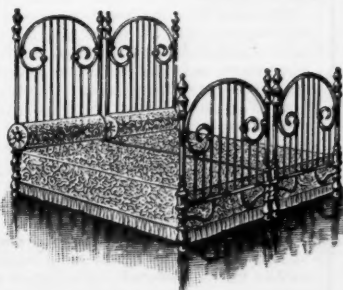
All modern improvements under one roof, including offices, parlors, morgue, dressing rooms and chapel. Tel. Roxbury 75 or 78.

F. E. B.—We heard a man say the other morning that the abbreviation for February—Feb.—means *Freeze every body*, and that man looked frozen in his ulster. It was apparent that he needed the kind of warmth that stays, the warmth that reaches from head to foot, all over the body. We could have told him from personal knowledge that Hood's Sarsaparilla gives permanent warmth, it invigorates the blood and speeds it along through artery and vein, and really fits men and women, boys and girls, to enjoy cold weather and resist the attacks of disease. It gives the right kind of warmth, stimulates and strengthens at the same time and all its benefits are lasting. There may be a suggestion in this for you.

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We take especial pride in our display of Brass Beds. They are not ordinary patterns, but show unusual artistic originality.

The new designs of 1906 are now ready for inspection, and include some of the most beautiful beds ever shown.

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Brass Bed, 2-inch continuous posts, satin finish, bright trimmings....\$35.00

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Brass Bed, 2 inch tubing, satin finished continuous posts, heavy filling rods with huskings.....\$50.00

BEDROOM FURNITURE AND BEDDING

Education

Northwestern University, Evanston, Ill., has elected Abram W. Harris, now at the head of Jacob Tome Institute, Port Deposit, Md., as president. He is a graduate of Wesleyan, was for a time president of the University of Maine, was at one time talked of as president of Boston University, and is a man of much ability.

Germany's first representative at Columbia University in compliance with the compact under which Professor Burgess of Columbia goes to German universities to lecture on American constitutional law, will be Dr. Hermann Schumacher, professor of political economy in the University of Bonn, a distinguished economist who has traveled in this country and speaks English well. While at Columbia he will have a seat on the faculty of political science.

One hundred and fifty thousand dollars have come to Columbia University for an endowed professorship on the origin and growth of civilization among men, and \$100,000 have come for a chair on politics. These gifts will greatly strengthen Columbia's already able faculty of political science. A working agreement between the National Academy of Design and Columbia University practically puts the higher aesthetic instruction of the metropolis under academic control. It is a hopeful sign of the times.

Feb. 6, Washburn College at Topeka, Kan., observed its forty first birthday. In 1902 there were 328 students on the roll, now over 750. In the four years it has added a law and a medical department with an attendance of over 150 in the two, and four buildings costing \$120,000. The president, Norman Plass, D. D., announced at the Washburn Day exercises, that \$100,000 had been raised in cash and pledges since last Commencement towards the \$1,000,000 endowment and operating fund voted necessary by the trustees at the last annual meeting. Of this \$100,000 four fifths comes from Kansas people showing confidence

at home in the college. Kansas Congregationalists believe this is to be the strongest Congregational college in the West and look forward to its taking rank at once with Oberlin, Dartmouth and the others of our highest-class Christian institutions. A recent canvass showed a list of eighteen who have chosen the ministry as their life work.

Risibles from Our Exchanges

STRICTLY TRUTHFUL

The Sunday school class was singing. "I want to be an angel."

"Why don't you sing louder, Bobby?"

"I'm singing as loud as I feel," explained Bobby.—*Wisconsin Church Life*.

SHIFTS THE RESPONSIBILITY

A strictly Orthodox minister had read an essay before his association. During the criticisms some one referred to his stern theology and wondered how it was that he invariably spoke so hopefully of the deceased at funerals. "I send every one to heaven, and let the Lord make his own selection," was the explanation. L.

TOO MUCH ATTENTION

Her aunt had been ill for a long time and some one asked Dorothy how the invalid was progressing. "She's sick," answered Dorothy. "She has the worst headaches and she has to stay in a dark room. But she's got lots of friends and they try to make her feel better. They come to see her every day, to see if there is anything they can do. They send her jelly and things to make her want to eat; but she doesn't eat a bit. Then they're always coming in to cheer her up. It doesn't seem to do much good, but," with an effort to speak the speech of her elders, "she bears afflictions nobly!"—*Washington Post*.

New Jersey Jottings

First Church, East Orange, Rev. F. Q. Blanchard, pastor, has recently paid the last of its debt. There is special activity in the young people's society, in connection with the Newark social settlement. The church benevolences have recently been put on a pledge basis, the money being proportionately distributed among the various societies and benevolent objects. A decided gain is the result.

The Nutley church has paid its debt and has a balance in the treasury, with a special fund raised for repairs. The Sunday school is larger than ever before, and this in connection with written examinations. Every class in the school is organized for some form of Christian work in the community. One collection every month is given to missions, the scholars voting as to the object selected.

Christian Union, Upper Montclair, rejoiced in forty additions the first Sunday in January, nineteen on confession. This fine harvest is the result of special personal work by pastor and church members.

A monthly boys' and girls' service at First Church, Paterson, is bringing the young people into the regular preaching services in unusual numbers. There is a flourishing men's club, and church finances are in notably good condition.

Watchung Avenue Church, Montclair, by recent vote has requested its pastor, Rev. Horace Porter, to devote his entire time to the work of that church, withdrawing by next autumn from association with Dr. Bradford in First Church. Watchung Avenue from its organization two years ago, has surprised both pastor and people by its rapid and solid growth. In the new edifice lately dedicated, all available pews were rented within a week after they were offered, and more pews are being ordered from the factory. Mr. Porter has offered his resignation to First Church.

Montclair, First has just adopted a new system of benevolences, by which lump sums are subscribed for the year, which amounts are to be apportioned to various objects by the official board. Already between \$3,000 and \$4,000 have been subscribed in excess of the average yearly offerings. During last year, First Church raised for debt, benevolences and general expenses, \$50,000.

Reports from over the state indicate unusual financial prosperity among the churches, accompanied by a quickened and deepened spiritual life.

H. P.

You Can Make More Money

You can supplement your present income or make an excellent livelihood selling yearly subscriptions to *THE LADIES' HOME JOURNAL* and *THE SATURDAY EVENING POST*.

You are not a despised "canvasser" when you represent this company. We have made our publications the most highly respected monthly and weekly of large circulation in the world. The people have faith in them.

Are you a boy or a girl wanting to earn money? Are you a young man or young woman aiming high for a calling or profession? Are you a man or woman, of family, perhaps, needing more money? Or out of work? Or in ill health, yet compelled to earn more money?

The commissions on every subscription net a large sum in a short time. There are prizes of \$500 down to smaller amounts every month. One woman we know made nearly \$2,000 in a few months.

Write us about this dignified, honorable means of making money.

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ADVANCE SPRING STYLES \$1.00

You have a Decided Advantage in Purchasing Your Shirt-Waists from us. Our variety is enormous; our styles are the newest and choicest; prices are based on purchases made before the recent rise in materials. Our waists are made of Lawn, Batiste and China Silk, handsomely trimmed with lace and embroidery. Here is a specimen offer:

This Waist, \$1.00

No. 51-NN. White Linnenette is used for making this French waist, and a pretty conceit in English daisy embroidery supplies the decoration. Tucks are utilized at each side and on the back, and the short shoulder-yoke gives a trim tailored aspect. Stylish mitaine cuffs and a regulation detachable collar, with turn-overs, are pleasing requisites. Fancy pearl buttons are used for the closing at the left side of front, as illustrated. Price, \$1.00, postage 15 cents.

Remit by Money-Order, Bank Draft, or Registered Mail; do not send stamps. In ordering be sure to state bust measure.

We refund your money if you are not satisfied. We have other styles ranging in price from \$1.00 to \$5.00, illustrated in our new Shirt-Waist Catalogue—sent free on request.

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make a specialty of helping Congregationalists find suitable locations in North Dakota. If you want a farm, business, professional opening or investment, write us. **SMITH & PARSONS, Fargo, North Dakota,** Its Attorneys and General Agents.

HUMORS COME TO THE SURFACE in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the **Congregational Bookstore at Boston or Chicago.**

READ PRUDENTIAL Advertisement and send in coupon.

Among the Seminaries

ANDOVER

Midyear examinations marked the close of a successful half year of work, though the students number but sixteen, as for five years past. Unusual missionary interest has been developed by the presence of two men from Japan and Africa, and the Society of Inquiry is not only studying the Student Volunteer topics, but will send two men to Nashville. The musical work conducted by Mr. John Bachelder, organist and choir master of Christ Church, in weekly lectures, studies and personal drill has been vigorous. Three connecting rooms bearing the names of Churchill, Fiske and Taylor, on the first floor of Phillips Hall, provide pleasant facilities for social receptions, of which two have been held.

The annual courses of lectures prove unusually interesting. Sec. James L. Barton, D. D., gave the Hyde lectures in January upon *The Regeneration of Turkey*, before large audiences. Prof. Simeon E. Baldwin, LL. D., of Yale University will give the Southworth lectures next month upon the unusual topic, *The Law of the Land in its Relations to Rights and Duties*, with these suggestive sub-titles: *The Proper Attitude of a Minister toward Law and Government; The Bible in Schools; Ecclesiastical Societies; Church Property; Charities; Trusts; Wills; The Pastoral Office; Chaplaincies; Marriages; Ecclesiastical Judicatories and their Relation to the Civil Courts; Sunday Services; Pew-holders; Church Discipline; Libel and Slander.*

The successful Easter theological school will be repeated, beginning April 16. About twenty-five New England home missionaries are expected. The seminary buildings provide places for twelve or fifteen more students, and the extremely low cost, ten dollars covering all, has proved attractive to working ministers, while the lectures, books and leisure have served to freshen their knowledge.

The services by the regular pastors of the seminary church are being supplemented by several eminent preachers, including Mr. Robert E. Speer and Presidents Hall of Union Seminary, Harris of Amherst and Faunce of Brown.

The catalogue for 1905-06 is in press and will be distributed March 1.

South Dakota

Not even the old settler with his vivid stories of the blizzards of early days can draw from his storehouse the memory of such a balmy winter, in which late October mellowness has, with scarce an interruption, extended clear into February. There is a connection, too, between weather and religion. Reports from many sources indicate a winter of aggressive, earnest and fruitful church work. Merchants and churches alike take account of stock in January and a prosperous year in financial circles is not wholly without parallel in the business of the kingdom.

The home mission churches throughout the state, even those usually called "hard fields," have been supplied with pastors throughout most of the winter, though the ever-recurring problem of filling vacancies for small churches and smaller salaries will soon make its chronic demand on the unwearied heart and energies of Superintendent Thrall. Even self-supporting churches, when in need of a pastor, usually seek the counsel of the superintendent, so that in this and in other respects a condition of affairs practically analogous to that officially recognized in Michigan through the lodging of larger responsibilities in this official has gradually grown up in South Dakota. The superintendent of home missions is an adviser for all the churches by virtue of thirteen years of wise and devoted service. There is no authority, after all, in bishop, council or decree, like the sagacious, friendly advice of one in whom the person is greater than the office.

Despite home missionary retrenchment and debt and the strain upon one's faith at seeing the great trans-Missouri part of the state opening up with railroads and new towns, all beyond hope of immediate Congregational command to go in and possess it, the recent meeting of the board of directors brought to light many noble examples of a devoted spirit in struggling churches, a willingness to accept cheerfully the retrenchment of twenty per cent. and even more and unanimous votes to raise the requested offering of fifty cents per member to wipe out the debt on the national society.

Evangelistic activity is general, usually by pastors themselves, assisted by neighboring pastors or through appointments made for Rev. E. W. Jenney, state missionary evangelist. Mr. Jenney's work is

of solid, substantial value, all the more so because of his wise plan of giving preference to the weaker and more isolated churches. His recent series at *Wessington Springs* was notably blessed with large attendance of men and positive results among the business and professional men of the town. Mr. Jenney's work at *Fort Pierre* is also proving genuinely fruitful. Rev. D. J. Perrin of Springfield, and Rev. G. S. Pope of Mission Hill, gave two weeks of effective service at *Wakonda*.

Dr. Frank Fox of *Sioux Falls* is laying out statesmanlike plans for Congregationalism in the prairie metropolis of South Dakota. The church follows loyally his leadership, financial and spiritual. All current expenses met, old debts cleared up, with sixty accessions to membership—a fine record for the first year of the pastorate. A building committee was recently appointed and a structure worthy of the future commanding position of the Sioux Falls church is a practical certainty, one pledge of \$2,500 being already announced.

South Dakota is coming into line with the Church Federation Movement. At a recent meeting held in Brookings seven denominations were represented in the unanimous adoption of a constitution in accord with the plan of the national federation. The meeting completed the organization of the Federation Council of the Churches of Christ in South Dakota. The denominations represented at the sessions were Protestant Episcopal, Methodist Episcopal, Baptist, Congregational, Lutheran, Presbyterian and United Presbyterian. Rev. W. H. Thrall, D. D., Congregational, was elected president.

South Dakota Congregationalism was represented at the Dayton General Council by the Yankton pastor. May the modern merger principle be given a new significance from the religious point of view until we all come into the unity of the faith and the fellowship of the Spirit, along with cheerful acceptance of the fact of diversities of belief.

B. G. M.

Abbe Loyson (Pere Hyacinthe) thinks the papacy will submit to the law separating the Roman Church from State support in France, accepting it as an hypothesis while condemning it as a thesis.

PIEDMONT COLLEGE

DEMOREST, GA.

STRATEGICALLY LOCATED IN THE FOOTHILLS OF THE BLUE RIDGE MOUNTAINS

THE PIEDMONT IDEA

"Not merely in the South, not merely for the South, but in the South, with the South and for the Nation."

Sympathetic co-operation with Southern leaders in offering educational opportunities to the youth of Southern Highlands and Lowlands.

OUR NEED—An Adequate Endowment

We want \$300,000 to endow the present work—and the college is growing; \$75,000 of this amount must be raised before July 1st, to meet a conditional gift.

For further information, address Pres. John C. Campbell, Three Rivers, Mass., or Dean Henry C. Newell, Demorest, Ga.

Subscriptions to the fund may be forwarded to either of the above addresses. Checks should be made payable to Piedmont College.

If you believe in patriotic citizenship, if you desire to foster national ideas, investigate this Institution and give its claims your consideration. Watch for our Blue and Gray picture, next week. It will interest you and set you to thinking.

In and Around Boston

Y. M. C. A. Midwinter Banquet

The fact that on the same evening the Baptist Social Union was celebrating Ladies' Night at the new Ford Building, made the attendance at the midwinter banquet of the Y. M. C. A. state executive committee for Massachusetts and Rhode Island at the Hotel Vendome, Feb. 7, somewhat smaller than usual, but from the point of view of interest and effectiveness it ranked with the best of the ten which have preceded it. It well represented also the supporting constituency. A number of men at a considerable distance from Boston make it a point to be present on these occasions. One cannot help noticing the prominence of Congregationalists in the management of the organization. The chairman of the committee, D. Chauncey Brewer, is a leading member of Park Street Church, the vice chairman, Lewis A. Crossett, has recently been elected deacon of the Old South Church, while the clerk, Mr. F. P. Shumway, and the treasurer, Preston B. Keith, are actively identified with the denomination.

But sectarian alignments never protrude either at the recurring dinners or in the regular work, and the sentiment last week was even more pronounced in favor of federation than ever before, Mr. Brewer emphasizing it as an already accomplished fact and Governor Utter of Rhode Island following in the same vein and pointing out also the reactive influence of service for one's fellowmen. Judge L. E. Hitchcock of Chicopee by his keen, good-natured words increased the sympathies of his audience for the work being done for boys, while Edwin F. Green, another member of the state committee, called attention to the classes designed to help the youths who want to learn a trade. The crowning speech of the evening was from Fred B. Smith of the International committee, whose own embodiment of physical and spiritual manhood drove home with peculiar force his contention that the religious work of the association must continue to be in the forefront and that the future of the country depends on the ability of the church and the association to keep young men true to moral and spiritual ideals. They are likely to be helped physically and socially with comparative ease, but the problem is to make them loyal to God and to connect them with Christ, the source of spiritual power.

The state committee of thirty men, which itself contributed \$3,500 toward a budget of a little over \$21,000, to say nothing of many hours of consulting and planning, is certainly justified in appealing to the Christian public for the balance in order that the work which it is now doing so admirably in city, country towns, colleges, through summer camps and among enlisted soldiers, may be re-enforced at points where there are peculiarly inviting opportunities.

Our Public Schools and Morals

At the Ministers' Meeting, last Monday, Miss Myra Ellis of Cambridge considered The Relation of the Home and School, soliciting the co-operation of parents to secure for their children hygienic food and clothing, suitable hours and conditions for study and a higher standard of honor and purity. Prof. J. W. Macdonald of the State Board of Education advanced the theory that a combination of commercial and manual training with the intellectual is more favorable to good morals than the intellectual alone; and announced that an effort is in progress to introduce this practical element.

The "Boy Expert" in Boston

Judge Benjamin B. Lindsey of Denver, Col., famous as administrator of justice, in that city, to juvenile offenders, has been in and about Boston for the past ten days, receiving many honors from students of social science, lawyers and jurists, and addressing organizations like the Twentieth Century Club, the Brookline Education Society and the City History Club. Judge Lindsey, though of Methodist antecedents, is now superintendent of Plymouth Church Sunday school, Denver, and a warm personal friend of the pastor, Dr. F. T. Bayley.

An Effective Poster

(Placed in vestibule of First Church, Holyoke, Mass.,
Rev. G. W. Winch, Pastor)

Missing—Last Sunday, some families from church.

Stolen—Several hours from the Lord's Day by a number of people of different ages dressed in their Sunday clothes.

Strayed—Half a score of lambs, believed to have gone in the direction of "No Sunday School."

Misaid—A quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

Wanted—Several young people; when last seen were walking in pairs up Sabbath-breaking Lane, which leads to the City "No Good."

Lost—A lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

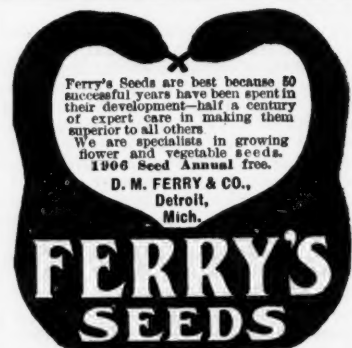
Any person assisting in the recovery of the above shall in no wise lose his reward.

The Seed We Sell



One market gardener plants annually 75 pounds of our lettuce, another 500 pounds of our beet and a third 100 pounds of our onion seed. Such men can take no chances. We shall be pleased to sell you any kind of vegetable or flower seed equally good, from five cents' worth upward.

Catalogue **free**.
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Ferry's Seeds are best because 50 successful years have been spent in their development—half a century of expert care in making them superior to all others. We are specialists in growing flower and vegetable seeds. 1906 Seed Annual free.

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GOUT & RHEUMATISM
Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective. 50c. & \$1.
DRUGGISTS, or 93 Henry St., Brooklyn, N. Y.



The Pleasure of Eating Arlington Sausage

There are many people who will not eat the ordinary sausage of the market, but few indeed are there who will not eat with keenest relish that totally different kind—Arlington Sausage.

The pleasure of eating Arlington Sausage is greatly enhanced by the knowledge that only the choicest young fresh pork is used in their manufacture, and that every particle of this meat passes under the watchful eyes of U. S. Government inspectors. Furthermore, Arlington Sausage are made with the most scrupulous care, seasoned as only long experience has taught us how to season them, and packed in parchment wrapped packages that are never opened until they reach your kitchen.

Most good dealers sell Arlington Sausage. If yours does not yet do so we will gladly give you the name of one in your vicinity who does. Or, for one dollar, we will ship to any address within 500 miles of Boston, express prepaid, five 1 lb. packages of Arlington Sausage, and a sample pail of Squire's Kettle Rendered Pure Leaf Lard. If you cannot use this quantity, get some neighbor to take a part of it.

JOHN P. SQUIRE & COMPANY
BOSTON, MASS.

HOOPING-COUGH or CROUP.

Roche's Herbal Embrocation {The Celebrated Effectual Cure
Without Internal Medicine.

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM.
Copy of an order received:—"Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance, Vienna, 24th March, 1892." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & Co., 90 Beekman St., N. Y.

Jayne's Tonic Vermifuge

gives rosy cheeks and active health to pale, sickly children.

And it is good for their elders, too.

Ask your druggist for it.

The Retirement of Superintendent Marsh

Rev. Francis J. Marsh who has recently severed his connection with the Sunday School and Publishing Society has been a valued member of the circle of Congregational House workers for a dozen years, although the larger portion of his time has been spent in the field in the interest of his work. He has been particularly effective in arousing interest in the work of the society and his geniality and Christian spirit have made him welcome in hundreds of churches and parsonages throughout New England which he visited. His relations to the society have been uniformly pleasant. The following resolution was passed by the directors of the Sunday School and Publishing Society at their last meeting:

The directors of the Congregational Sunday School and Publishing Society are glad to put on record their estimate and appreciation of the character and services of Rev. Francis J. Marsh, who for twelve years has been in the employ of the society as New England superintendent. He has given of his best to the society in a variety of activities. He has been industrious and useful in the interests of the denomination. He has also endeared himself to a wide circle of pastors and churches throughout the East. As he goes from their employ they extend their thanks and commend him as a Christian gentleman and faithful worker.

Mr. Marsh is now making his home at Leominster, Mass., whither he was called to take the care of his aged mother. But scarcely three weeks had thus passed when suddenly death came to her. In this great bereavement and unexpected change of his cherished plans he has the sincere sympathy of his many friends.

Looking Up the Connecticut

HAMPDEN CONFERENCE

At the beginning of the year, when church clerks and statistical scribes regard each other as a thorn in the flesh, the scribe of Hampden prides himself on having the largest and promptest lot of collaborators in Massachusetts. Their work was completed Jan. 26 and the state secretary received it next day. Our 47 churches added 475 on confession and 313 by letter; total removals of 462 leave a net gain of 326, by far the best record in fifteen years. The proportion of men in the membership has increased and the number of absentees while actually larger is relatively smaller for the second consecutive year. Sunday school enrollment has gained 715 and there are 148 more Endeavorers. Home expenses have increased \$4,100, but benevolence is \$4,900 larger, the gain in gifts for foreign work being \$4,100 and for home missions \$1,500. Fourteen churches received upward of 20 new members, Holyoke, Second, adding 81; Westfield, Second, 76; Springfield, Hope, 75; Ludlow, Union, 57; and Springfield, First, 52.

The average church is 89 years old, worships in a building erected 53 years ago and has a pastor ordained in 1886 and installed in 1898. There are 76 men and 156 women in its membership, and it spends \$1,092 for benevolence and \$3,032 for itself, of which the pastor's salary is \$1,322. It has a plant worth \$27,000, invested funds of \$3,000 and a debt of \$584.

SPECIAL MENTION

West Springfield, First, has had a prosperous year, the gain of 19 members bringing its total to the highest point in thirty-four years, since Park Street Church was organized. The Sunday school attendance is also the largest for the same period.

Blandford has received a large addition to its invested funds the past year and at Christmas was the recipient of an individual communion set from former residents.

Hampden has received a gift of money to purchase a stereopticon wherewith to let its light shine more brightly in darkness, both for church purposes and the general edification of the community.

The women of Middlefield have solved the problem of full attendance at the meetings of their Aid Society, whatever the weather. At a prearranged signal a few days ago, every woman took down the receiver of her neighborhood telephone and the meeting proceeded so satisfactorily that it will be tried again.

Under the inspiring and faithful service of Rev. Henry A. Coolidge, the double parish of West Granville and Tolland is achieving real progress. West Granville began last year with sixty per cent. of its membership on the absent list and only 18 resident members. It revised the roll, cutting off one-third. Then it added five on confession and others by letter; and in return for the warmth and abundance of its pastor's service installed a new furnace and dug a new well at the parsonage. At Tolland the resident membership of 23 has been strengthened by the addition of 14 on confession and one by letter, while new paint has beautified the meeting house.

SOCIETIES

The American Board campaign has touched the valley at Greenfield, Northampton and Springfield, with cumulative interest, as elsewhere recorded.

The Hampden District Sunday School Association arranged last fall for a series of a dozen lectures on the life of Christ, to be given by Prof. E. H. Knight of Hartford for teachers and other Bible students. The lectures have been given in Springfield on Friday evenings with good attendance. At the close of the series Professor Knight was surprised with a purse of gold as an extra token of appreciation of the value of the course.

The Congregational Club heard Dr. William Hayes Ward of New York speak on Church Federation and Christian Unity, Jan. 23. The meeting was largely attended and the address was exceptionally strong. The daily press unduly emphasized the blackballing of a Methodist minister at this meeting. There is a division of sentiment in the club as to the eligibility of others than Congregationalists for membership and several who talked against it on a previous occasion, this time had the courage of their convictions and voted No. LONG.

Prof. F. G. Peabody's many admirers in this country will be happy in learning of the very decided success he has had as a lecturer at Berlin University, winning imperial, professorial and student commendation, and closing his course with many proofs of conquest.

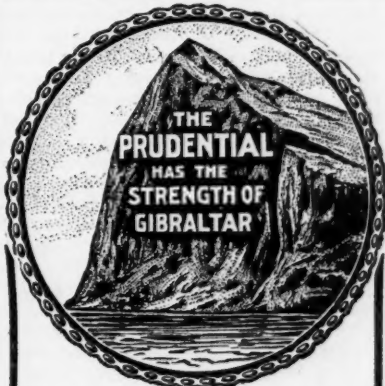
HOME INSURANCE COMPANY OF NEW YORK. OFFICE: 56 CEDAR STREET.

One-Hundred-and-Third Semi-Annual Statement, January, 1905.

SUMMARY OF ASSETS.	
Cash in Banks and Trust Companies....	\$1,042,889.43
Real Estate.....	1,585,822.08
United States Bonds.....	1,380,000.00
State and City Bonds.....	3,156,960.00
Railroad Bonds.....	2,184,580.00
Miscellaneous Bonds.....	285,840.00
Railroad Stocks.....	7,195,750.00
Gas Stocks.....	435,500.00
Bank and Trust Co. Stocks.....	358,550.00
Bonds and Mortgages, being 1st lien on	
Real Estate.....	81,700.00
Premiums uncollected and in hands of	
Agents.....	1,097,079.54
Interest accrued on Bonds and Mortgages	1,708.50
	\$19,417,329.53

LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	7,310,554.00
Unpaid Losses.....	976,171.49
Unpaid Re-insurance, and other claims	779,270.81
Reserve for Taxes.....	75,000.00
Net Surplus.....	\$19,417,329.53
Surplus as regards Policy-holders	\$10,376,831.93

ELBRIDGE G. SNOW, President.
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Public Opinion

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WE HAVE NEVER PAID LESS THAN 5%

Assets \$1,750,000
Surplus and Profits \$150,000



OUR business, established 12 years, has steadily progressed. We have distributed to holders of our certificates, profits amounting to nearly three quarters of a million dollars, while materially adding to our surplus. A strong institution, conducted under New York Banking Dept. supervision, in which your savings will be carefully handled while earning for you 5% PER YEAR, reckoned for every day left in our care. Withdrawable at your pleasure. Let us show you how we can handle your savings to better advantage than most other institutions. Write for particulars.

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6% GUARANTEED PREFERRED SHARES WE OFFER AT PAR 20,000 SHARES OF PREFERRED STOCK (Par Value of Shares \$100.)

This Stock is GUARANTEED 6 PER CENT per annum and is Paying an EXTRA 6 per cent DIVIDEND. DIVIDEND CHECKS ARE SENT MONTHLY. Stock in this Company earned more than 25 per cent last year over and above dividends. Our earnings this year will be larger.

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Subscriptions accepted in amounts 10 to 1,000 shares. Our purpose is to add a number of stores to our present system of 5 AND 10 CENT STORES.

For particulars address THE RUSH-SMITH CO. Offices, Syracuse, N. Y. References, Dun's and Bradstreets.

5 to 6% MEANS MORE MONEY

Everybody wants to get as much interest as possible on his money. Just as easy to make your money earn 5 to 6 per cent. as to get only 3 to 4 per cent. We invest your money for you—loan it on approved real estate—and it is absolutely safe.

It starts to earn 5 per cent. to 6 per cent. interest the day it is received and continues until the day it is withdrawn. Glad to send you our interesting booklet. "Mention this paper."

BEVERLY H. BONFOEY Unionville, Missouri.

Japan's Great Commoner

(T. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic Feb. 25—March 3. Neesima and Missions in Japan. Isa. 50: 4-10.

A romantic life story. From his birth in Yedo, Feb. 12, 1843, to his death in a seaside hotel near Yokohama, Jan. 23, 1900, Neesima's career was full of stirring incidents and remarkable tokens of providential guidance. His history, as narrated by Prof. Arthur S. Hardy, a son of his noble benefactor, Alpheus H. Hardy, and by Rev. J. D. Davis, D. D., a co-worker in Japan, abounds in episodes that cannot fail to interest boys and girls. His close relationship to one of the princes of Japan, his religious disposition, his eagerness for knowledge with which his family did not sympathize, his studious days and nights, his happening upon an abridgment of the Bible in the Chinese language and his immediate response to its wonderful story of creation and redemption, his coming to America as a stow-away on one of Mr. Hardy's ships, his adoption by Mr. Hardy, his student life at Phillips Academy, Amherst College and Andover Seminary, his service as interpreter of the Japanese Embassy which came to this country early in the 70's and his tour of Europe with those statesmen, his notable speech before the American Board in Rutland, Vt., in 1874, which led to the foundation of the Doshisha, his return to Japan to lay the foundation of his school, his subsequent honors in this country and his final brave fight with illness and his calm death in the full assurance of his Christian hope, are vividly portrayed on these pages. If ever a life was divinely directed, it was Neesima's, and one token of God's guidance was the raising up of valuable friends and helpers from point to point, like the kind sea captain who brought him on that twelve months' journey to this country, and the rich Boston merchant who treated him like a son, and President Seelye and the professors of Amherst and Andover who touched his life

BUTTERMILK

A Surer Way Out

The "buttermilk fad," which its followers insisted was the cure for all the ills that human flesh is heir to, has pretty well had its day.

Buttermilk is a pleasant and healthy drink, but there are a whole lot of desirable things that it cannot do. A Nebraska woman found something much more worth while. She says:

"Three years ago my stomach was in such a frightful condition that I could scarcely bear to take any food at all. Indeed there was once that I went for 14 days without a morsel of nourishment, preferring starvation to the acute agony that I suffered when I ate anything. And all this entailed upon me almost constant headaches and nervousness. My condition was truly pitiable.

"The doctor warned me that the coffee I drank was chiefly responsible for this condition and ordered me to drink buttermilk instead. But I despised buttermilk and could not bring myself to use it.

"Then I was advised to try Postum Food Coffee. It has completely renovated and made over my whole system. The salutary effect on my poor stomach was simply marvelous and that straightened out, the headaches, nervousness and other troubles soon vanished. For more than a year I have not felt any distress or pain, such as I once thought would kill me.

"I can truthfully say that Postum has brought me the blessing of the perfect health I enjoy, for I gave up medicines when I began its use." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

to nobler issues and Captain Janes of the Kumamoto School in Japan.

A doer of deeds. We honor Togo, Oyama and the other fighters in the recent war. We honor Baron Kamura and statesmen of his caliber, but who in the last fifty years has done more for Japan than this modest man who discerned the need of Christian education for his people and lived to see the Doshisha grow in fifteen years from seven students and two dingy hired rooms, to seven hundred students, four brick buildings and thirteen dormitories. To successive classes of pupils he was as dear as Mark Hopkins to Williams men. On the day that he died three hundred telegrams relating to him passed through the Kyoto office. His funeral was attended by more than three thousand persons. Buddhists were represented among those who sent tokens of sympathy and a leading Buddhist educator said, "I always felt that had I not been a confirmed Buddhist I should have been a Christian simply through the force of Neesima's character."

A modern saint. The intensity and genuineness of his Christian life impresses every reader of the biography and must have been even more apparent to those who knew him personally. Here are a few quotations from his letters and addresses: "To be aimless is to be lifeless." "Never criticize too soon." When ordered by Prince Iwakura to go from Andover to Washington to act as interpreter he replied, "I acknowledge no lord save God Almighty." He said: "So far as I know I have not an enemy in the world and if I have I do not hate him." "Persevere until you become the reformer, yea, the renewer of this generation and work on."

The bearing of his life on ours. We ought to get inspiration for better living from such a brave, self-effacing, effective life. On his death-bed Neesima called for a map of Japan and placing his finger on what he deemed strategic points not yet occupied, urged the brethren to see that they were taken at once in the name of Christ. He did not believe that Christian civilization alone could save Japan. One of his last utterances was, "Even if 39,000,000 people became nominal Christians this will not suffice to purify society." The call to evangelize Neesima's countrymen and to train them in Christian service was never stronger than in these opening days of 1906.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 9

A stormy morning did not prevent a gathering of missionary women. Although it was a small company there were more than enough to claim the promised blessing. Mrs. Herbert W. Stebbins as leader spoke of "Christ's delays," the lesson being especially drawn from his delay in going to Lazarus after the appeal of the two sisters, even though the message was, "He whom thou lovest is sick." Attention was called to work in North China, especially to Mrs. Goodrich at Tung-chou, whose name was on the calendar for the day.

Miss Harriet Carter reported interesting cases of seed sown in the Chinese Sunday school in Boston springing up and bearing good fruit. One young man who there learned his A. B. C.'s twenty years ago became a Methodist preacher among his own people and is now a trustee of the Chinese Religious Tract Society of Shanghai.

Miss Lamson read an interesting letter from Mrs. Marden of Constantinople, showing the progress of work at Gedik Pasha begun years ago by Mrs. Schneider. Another worker is much needed there.

Jacob A. Riis has placed memorial windows to his wife in churches on Staten Island and in Copenhagen, Denmark. Mr. Riis is seriously ill with angina pectoris and must quit work for a time.

GAMBLING WITH DEATH.

What Many Of Us Are Doing Three Times A Day.

For everything we get something is taken away. Every act pulls two ways. Some men in power dole out their souls for it. They can't have soul and power at the same time.

And so, in this quick-living age, most of us can't have energy and health at the same time. One or the other must be lost and it is usually health.

We know we are doing wrong and would like to reform, but we have a morbid fear of being laughed at if we aim to live and eat according to conscience and good sense.

Some of us break away for awhile and enslave ourselves to a diet. We read about the hardy Scotsman being fed on porridge and oatcake, making soldiers of muscle and dash, and how Caesar's army was fed on corn. But the diet doesn't last long. We quickly swing back into the great line, eating and drinking to fullness like the rest, eating anything and everything, at any time, and any way we find it. We say, "What is a stomach for if it isn't to obey the palate."

But there is really no one rule applicable to everybody's stomach. What one man may eat another may not.

But the dyspeptic should remember that the death list has a dark shadow hovering over it with a long bony finger pointing to "Died of heart disease." Physicians will tell us that there are few cases of heart disease that do not come from a stomach derangement.

At every meal we may be brewing for ourselves a terrible case of dyspepsia. It may come upon us after breakfast tomorrow morning, or after that oyster supper tomorrow night.

Acute indigestion means that you have even chances for death or life. That's the gamble you are taking. That precious gastric juice decides, as a rule, whether you continue to live or not.

Therefore, if you feel your food lies like a "lump of lead" on your stomach, beware! Your gastric juice is weak. It can't dispose of the food in time to prevent fermentation. Take something that will do it effectively, and at once. Take Stuart's Dyspepsia Tablets, the most powerful tablets in the world for the relief of all kinds of stomach trouble, nausea, indigestion, the worst cases of dyspepsia, fermentation, bloaty feeling, sourness, heartburn and brash.

One grain of an ingredient of these tablets will digest 3,000 grains of food. Your stomach needs a rest at once. Stuart's Dyspepsia Tablets will relieve your stomach of more than two-thirds of the work it has to do, digesting perfectly whatever food there is in your stomach.

You can't do your work well, or be cheerful, or have energy or vim or ambition, when your stomach is bad. Make yourself feel good after a hearty meal, feel good all over, clear your mind and make you enjoy life, by taking Stuart's Dyspepsia Tablets.

Give your stomach a rest, so it can right itself, then you need fear nothing. You can get these tablets anywhere for 50 cents a package.

Peter Moller's Cod Liver Oil

Should be Purchased for the Following Good Reasons:

It is a pure oil, so pure that it is positively free from disagreeable taste and odor. Children take it without persuasion. It digests readily, does not cling to the palate, and never "repeats."

It is made and bottled by Peter Moller at his own factory at the Norway fisheries—no adulteration possible.

Not sold in bulk. You know you get the genuine when you receive the flat, oval bottle bearing the name of

Schleffelin & Company, New York. SOLE AGENTS

In and Around Chicago

Will Dr. George Leave Chicago

The friends of Dr. George are anxious over the possibility that he may resign the presidency of the theological seminary in order to accept the call of the First Church, Burlington, Vt. Should he do so the Green Mountain State will have taken two prominent educators of the West in less than a year to fill her pulpits, President Eaton of Beloit and President George of Chicago. The latter is feeling the burden of getting money year after year for a deficit in the expenses, and not unnaturally wonders if it is wise to spend a large share of his life in soliciting money. Possibly if a favorable arrangement can be made with the Education Society to look after the foreign departments of the seminary he may be persuaded to remain with us. If he must leave Chicago we are glad to know that there are other openings, full of large promise, which he might enter and still continue to live and work in the West where he is so greatly needed and loved.

Dedication at Winnetka

This has been dedication week in Winnetka. Services began with a dedicatory sermon Sunday morning by Dr. Frank Hugh Foster of Olivet, Mich. Sunday afternoon there was an address by Prof. Graham Taylor and in the evening former pastors spoke. Tuesday evening the Men's Club had a dinner. Wednesday at noon there was a luncheon provided by the Woman's Society and in the evening the midweek prayer meeting was held. Thursday the pastor gave a seminar in the life of Christ, and Friday evening there was an opening organ recital. The church is prosperous, and with the pastor, Rev. B. S. Winchester, is rejoicing in the completion of its beautiful building, and most of all, that it is paid for, with all its furnishings. The cost has been about \$43,000. It is of stone with Sunday school rooms apart from the audience room, yet closely connected. All are on the first floor. The building looks as if it might stand, like many of the old churches in England, for centuries and still be fit for use. Winnetka, a beautiful suburb, is rapidly growing. Many families who used to support the great Chicago churches have their homes now in this and other villages just outside the city. While their removal weakens the churches in Chicago, it strengthens those in the suburbs, so that the latter are rapidly taking the place of the older organizations in gifts and aggressive Christian service.

Interest in Elgin

For several weeks Rev. Mr. Biederwolf, the evangelist, held meetings in Elgin. Many

A BOY'S BREAKFAST

There's a Natural Food that Makes It's Own Way.

There's a boy up in Hoosick Falls, N. Y., who is growing into sturdy manhood on Grape-Nuts breakfasts. It might have been different with him, as his mother explains:

"My 11-year old boy is large, well developed and active, and has been made so by his fondness for Grape-Nuts food. At five years he was a very nervous child and was subject to frequent attacks of indigestion which used to rob him of his strength and were very troublesome to deal with. He never seemed to care for anything for his breakfast until I tried Grape-Nuts and I have never had to change from that. He makes his entire breakfast of Grape-Nuts food. It is always relished by him and he says that it satisfies him better than the ordinary kind of a meal.

"Better than all he is no longer troubled with indigestion or nervousness and has got to be a splendidly developed fellow since he began to use Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

people were reached, although the business men were not so generally influenced as had been hoped. About 400 cards were signed. Mr. Biederwolf is somewhat inclined to denunciation, but upon the whole his services resulted in good. Since his departure the interest continues. The First Church, through its ward organization, is visiting all the families and the people are crowding the church morning and evening in a very unusual way. Meetings during the week are also large. There have been a good many conversions and experienced Christians are exercising a watch over the converts and are visiting and talking with the young people. Dr. McMillen—in the absence of the pastor, Dr. C. L. Morgan, who is rapidly recuperating at Clifton Springs—is helping the church so far as other engagements will permit.

Shall the Saloons Pay a Higher License

Scores of pastors in sermons on Sunday said Yes. Several congregations by rising vote asked the alderman to pass an ordinance requiring the saloons to pay at least \$1,000 a year and this, too, although many pastors prefer prohibition to license when it can be secured. But the prevalence of crime, its apparently rapid increase, and the inadequate police protection have aroused the city and especially churchgoing people to recognition of the prevalent evils. At a test vote Monday evening advocates of a higher license were in the majority. The matter will come up in the council for further discussion and final action a week from Thursday. The delay is thought to be favorable for the friends of the ordinance. Thus far the mayor has been non-committal. He will probably sign the bill if there is a fair majority in its favor.

Memorial for President Harper

The trustees of the university have decided unanimously to make the proposed library building a memorial for President Harper. Plans for this building had been drawn during his life and appeals will now be made to his friends and the friends of the university for the money required for its construction. At least one and one-half million dollars will be needed. Evidently there must be some very large gifts.

A Startling Book

Prof. George B. Foster of the University of Chicago has published a book upon which he has been engaged twenty years, of which advanced sheets have appeared. It promises to make a sensation in the religious world. It is entitled *The Finality of the Christian Religion*. The author avows his disbelief in inspiration, in miracles and in the general truthfulness of the Bible. He thinks that what he calls the theological belief in Christ makes out of Jesus a being very different from what he was. He thinks the proof of the resurrection inadequate and unsatisfactory. The professor is reverent and devout, and although some Baptists have long regarded him as unsound and unworthy to have a place as an instructor in the Divinity School of the University, his associates stand by him and express their faith in him. The book cannot be overlooked as unworthy of notice, for its author is one of the ablest thinkers of the day. His work has been likened to Kant's *Critique of Pure Reason*.

Chicago, Feb. 10.

FRANKLIN.

The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

S. S., First Church, Lincoln, Neb.	\$9.00
R. S. Keith, Worcester.	5.00
Edward Gay, Malden.	3.00
A. Friend, Malden.	2.00
Mrs. Charles Wheeler, Lowell.	2.00
C. L. Cutler, Cleveland, O.	2.00
Mrs. F. N. Gibson, Lincoln, Neb.	1.50

SPECIAL CALL FUND

C. E. Putney, Burlington, Vt.	\$2.00
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Spring Suits

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Order Styles



Fashion Book and Samples FREE.

Our Style Book shows you how your Spring costumes should look, and how they will look if you let us make them for you.

Over 185 beautiful illustrations show the styles that will be worn by fashionable New York women this spring.

A request brings the Style Book, and with it samples from our stock of over 450 different varieties of the choicest materials.

With the aid of our Style Book and Samples, you can choose style and material with more certainty of satisfaction than if you bought at home.

We know positively that we can fit you as we have thousands of others—thousands who mail us their orders year after year. What we have done for them we can do for you.

We GUARANTEE to Fit You and Give You Entire Satisfaction or Refund Your Money.

Our Spring Fashion Book Illustrates:

SHIRT-WAIST SUITS	\$6.00 to \$30
TAILOR-MADE SUITS	\$7.50 to \$25
SILK SUITS	\$9.75 to \$25
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SILK COATS	\$9.75 to \$20
RAIN COATS	\$8.00 to \$20
JACKETS AND COATS	\$5.75 to \$15

Also a full line of the new "Pony" Walking Suits, Sailor Suits and demi-tailored Gowns

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YOUNG PEOPLE

Steps Christward

Counsels for Young Christians

By HOWARD ALLEN BRIDGMAN

A BOOK FOR ALL
WHO want TO LIVE
IN THE STRENGTH
and by THE STAND-
ARDS OF CHRIST

Tested in a Vermont Church

"My Endeavor Society has been using for several months *Steps Christward* in connection with its regular weekly meeting. The Society is composed almost exclusively of high school boys and girls, and the problem has been to secure their interested participation in the meeting. I tried various devices, but the adoption of the little book has proved most successful of all. Most of the members purchased each a book and were interested in reading it from the start. Sections of chapters for talking over together in the meeting, with questions based upon the text, prepared by the leader, were given out in advance. We haven't had one perfunctory, unedifying meeting, and several times the enthusiasm of conference has taken us over the hour, boys and girls who before couldn't think of anything to say not finding time enough to say all they wished."

Single copies, bound prettily in red and gold, 75 cents net; in paper, 30 cents.

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REMOVAL

The Standard Sewing Machine Company begs to announce that its Boston office for the sale of all family and foot power sewing machines is now located with the Shepard Norwell Co., Winter Street, Temple Place and Tremont Street. The new Sewing Machine Room is on the Third Floor of this establishment, and all the famous productions of this company can be found here. Special fittings, needles and all things pertaining to sewing machines may be obtained in our new, convenient and well appointed quarters. Our old patrons are advised of this change, and reminded that the Boston business is now under the management of this reliable firm. Expert instructors in attendance to give you correct information uninfluenced by large profits or commissions.

Respectfully yours,

STANDARD SEWING MACHINE CO.,
F. C. HENDERSON, Manager.

Sewing Machines

NOTICE

We take pleasure in announcing that we are now the Boston Agents for the

Famous Standard Rotary Sewing Machines

Unsurpassed in excellence by any machine in the world for family use, our guarantee goes with every machine. Sewing machine needles and supplies of all descriptions can be found in this complete department.

Appreciating the active competition in the sewing machine business, and the methods that have prevailed throughout the country, which are quite unusual in the dry goods business, for the introduction of these machines, that they may be placed within the knowledge and reach of all of our patrons we wish to say:—That they will be sold on easy terms and we now make the unusual offer of renting new machines at \$1.00 per week, all rent paid to be applied to the purchase price, which will be given at time of rental, the lowest possible price that has ever been quoted on machines of high quality. We believe the opportunity now presented is a great advantage to our many patrons who understand our methods of doing business, and we shall be very glad to give them any information pertaining to the sewing machine business if they will visit this department.

Shepard Norwell Company

Winter Street—Temple Place—Tremont Street